

Śrī Viṣṇusahasrānāma

The Beautiful Thousand Names of God



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(Śrī Gaurahari Dāsānudās Bābājī)



Preface

This temporary material existence is full of suffering.

Everyone in this world is suffering from the problems of material life. There is no exception. The root cause of the suffering of material existence is constant transmigration of the soul from one body to another.

Even if one does not accept the truth of reincarnation, still it is a fact that we take birth in an infant body, then transmigrate from a baby body to the body of a child, to an adolescent body, then to an adult body, to a middle-aged body, and at last to the body of an old man or woman. Finally the present body is subjected to death. Yet through all these transformations or transmigrations, the identity of the living entity remains the same. So transmigration of the soul to different bodies happens even within this life. Everyone experiences that these changes of body are causes of suffering to the embodied living entity.

We do not want to suffer, nor do we want to transmigrate to different material bodies. We do not want our consciousness or activities to change, our relationships to end or our bodies to die. By nature we are free, eternal, blissful spiritual beings. We naturally desire to have an eternal existence in a perfect body full of knowledge and pleasure. We want to expand our activities and enjoyment unlimitedly in an atmosphere of freedom, understanding and love. This is our real spiritual nature.

But at present our eternal spiritual nature is covered by a temporary material body. By the laws of nature we are not free, for the type of body we inhabit and its stage of bodily existence condition our experience in every way. In material existence, our bodily condition totally determines our range of action, thought and consciousness.

Like every material phenomenon, the body goes through the stages of creation, gestation, birth, growth, production of byproducts, deterioration and death. One may have performed good works and consequently find oneself in a relatively comfortable material condition, or one may be in an unfortunate condition due to impious activities. But no matter what kind of karma one may have created for oneself, the universal sufferings of birth, old age, disease and death are as inevitable as they are abominable.

This conditional life of suffering in material existence—the involuntary repetition of birth, old age, disease and death—is called *samsāra*. *Samsāra* is uncontrollable, like a blazing forest fire. A forest fire ignites automatically by lightning, and to extinguish it is beyond human power. The raging forest fire can be extinguished only by another natural force, when there is an ample downpour of rainwater. We are helpless before the powerful manifestations of material nature like forest fires and rainstorms. No one can stop them.

Similarly we are helpless to stop the suffering of *samsāra*, unless we are fortunate enough to receive the mercy of God in the form of His Holy Names. *Samsāra-dāvānala-līḍha-lokatraṇāya kārūṇya-ghanāghanatvam*: Like the cooling downpour of rain from a storm cloud, hearing the

Holy Names of the Lord from the self-realized spiritual master and chanting them offenselessly extinguishes the blazing fire of *samsāra* by eliminating the root cause of material suffering.

This book and companion CD of *Śrī Viṣṇusahasranāma* contain these Holy Names, which are the remedy for the suffering of materially conditioned existence. *Śrī* means beautiful on account of being full of spiritual qualities; *Viṣṇu* is the Sanskrit Name of God, the omnipotent, omnipresent Creator and Master of the universe; and *sahasra-nāma* means a thousand Names. So *Śrī Viṣṇusahasranāma* means “A thousand spiritually beautiful Names of God.” Actually God is unlimited, and therefore He has an infinite number of Holy Names. These thousand Names are just the most prominent and beneficial of His Holy Names. They are so powerful that anyone who simply hears or chants them regularly, with faith, becomes relieved of all material suffering.

How is this possible? By the power of transcendental sound.

Any terminology indicating God or the Supreme is not an ordinary sound vibration of this material world. *Viṣṇu* or God is the Supreme Absolute Truth. The unique quality of the Absolute is that everything connected to Him, such as His Names, forms, abode, pastimes, associates, and the narration of His glories, is also on the same absolute platform.

*om pārṇam adaḥ pārṇam idam
pārṇāt pārṇam udacyate
pārṇāsya pārṇam ādāya
pārṇam evāvaśiṣyate*

“May we invoke auspiciousness by offering our respectful obeisances unto the Supreme Lord. The Personality of Godhead is perfect and complete, and because He is completely perfect, all emanations from Him, such as this phenomenal world, are perfectly equipped as complete wholes. Whatever is produced of the Complete Whole is also complete in itself. Because He is the Complete Whole, even though so many complete units emanate from Him, He remains the complete balance.” [*Śrī Iṣopaniṣad*, Invocation]

Since He is absolute, His Holy Names are also absolute.

Therefore the Holy Names of *Viṣṇu* or *Kṛṣṇa* are identical in spiritual quality and potency with *Kṛṣṇa* (God) Himself. Like Him, they are complete and perfect. Since *Kṛṣṇa* and His Holy Names are identical in properties and power, His Holy Names are eternally pure and immune to all material contamination.

More than that, they embody the purifying and enlightening power of Godhead in the form of transcendental sound. The Lord is personally present in the transcendental sound of His Holy Names. The association of the Supreme Lord is indescribably blissful; it bestows spiritual opulence and causeless knowledge of the Absolute Truth. Therefore we can be relieved of all material difficulties simply by chanting these beautiful Holy Names of the Lord.

Unfortunately, otherwise intelligent people who are bewildered by the complex combination of anxieties and suffering in material existence often find it difficult to appreciate the simple process of chanting the Holy Names, which is free from all anxiety. They cannot comprehend that there

can be a class of absolute nomenclature beyond limited, relative knowledge and temporary conditional existence.

Any name that represents a temporary object of this material world may be subjected to critical arguments, inductive speculation and experimental verification. Thus all relative conclusions created by material mental speculation are subject to uncertainty. But in the absolute world a person and his name, the fame and the famous, the actor and the act are identical. Similarly the qualities, pastimes, abode, associates, Names and everything else pertaining to the Absolute Supreme Personality of Godhead are also spiritual and absolute in quality. This is transcendental knowledge beyond all uncertain processes of inductive speculation. And since this absolute knowledge is received through the descending process of *paramparā*, or disciplic succession from the Lord Himself, there is no uncertainty or speculation. This is the eternal, unchanging Absolute Truth.

Actually, the Holy Name is the Supreme Personality of Godhead Himself, manifesting as a transcendental vibration. The Holy Name is completely different from material sound: *golokera prema-dhana, hari-nāma-saṅkīrtana*: "The transcendental vibration of chanting the Holy Names descends from the spiritual abode of Kṛṣṇa." Materialists who are addicted to experimental knowledge and so-called 'scientific method' have difficulty placing their faith in the chanting of the Holy Names. Nevertheless it is a fact that one can be freed from all material suffering simply by chanting the Holy Names without offense. Let anyone who doubts this assertion subject it to their experimental verification by chanting regularly according to the prescribed process and carefully observing the result.

The spiritual world is called *Vaikuṇṭha*, which means "without anxiety." In material consciousness everything is uncertain and temporary, and therefore everyone is full of anxiety (*sakuṇṭha*). In the spiritual world *Vaikuṇṭha*, everything is known and certain by the causeless mercy of the Lord. Birth, old age, disease and death are nonexistent there, and therefore everyone there is free from all anxiety. Chanting the Holy Names gives us the opportunity to transfer our existence to the *Vaikuṇṭha* world, where we can exist eternally without any suffering. This occurs as soon as we change from the material conditioned platform of consciousness to blissful *Vaikuṇṭha* consciousness through chanting the Holy Names.

Unfortunate people in material consciousness are not very enthusiastic to chant the Holy Names of the Lord, just as a patient suffering from jaundice does not relish the taste of sugar candy, even though sugar candy is the specific medicine for jaundice. Nevertheless, chanting the Holy Name of the Lord is the only effective remedy for ending the material suffering of the conditioned soul. Although chanting the Holy Name of the Lord may not be very palatable for people suffering from the disease of material existence, anyone who wants to be cured of the material disease must do it with great care and attention.

Even among people who accept the spiritual path, there are many who are frustrated by pursuing processes of selfrealization that are impractical in this fallen, contaminated age. In the present age the vibration of the Holy Names of the Lord is the only yoga process that can actually help one attain a transcendental position, beyond all material contamination.

*harer nāma harer nāma harer nāmaiva kevalam
kalau nāstyeva nāstyeva nāstyeva gatir anyathā*

“Chant the Holy Name [in the neophyte stage], chant the Holy Name [in the clearing stage], certainly you must chant the Holy Name [in the liberated stage of life] constantly. In the Age of Kali there is no other way [by the austere yoga practices recommended for the Satya-yuga], no other way [by the elaborate Vedic sacrifices recommended for the Treta-yuga], no other way [by the opulent Deity worship recommended for the Dvāpara-yuga] to attain the ultimate destination [of the personal association of the Lord].” [Bṛhan-nāradya Purāṇa]

For progress in spiritual life, the Vedic scriptures recommend austerity and meditation in Satya-yuga, sacrifice for the satisfaction of Lord Viṣṇu in Treta-yuga and gorgeous worship of the Lord in the temple in Dvāpara-yuga, but in the Age of Kali one can achieve spiritual progress only by chanting the Holy Name of the Lord. This is confirmed in many scriptures.

For example, in Śrīmad-Bhāgavatam [12.3.51] it is said, *kaler doṣa-nidhe rājann asti hy eko mahān guṇaḥ kīrtanād eva kṛṣṇasya mukta-saṅgaḥ param vrajet*: “In the Age of Kali there are many faults, for people are subjected to many miserable conditions, yet in this age there is one great benediction: simply by chanting the Hare Kṛṣṇa mahā-mantra one can be freed from all material contamination and thus be elevated to the spiritual world.”

The Nārada-pañcarātra also praises the Hare Kṛṣṇa mahā-mantra as follows:

*trayo vedaḥ ṣaḍ-āṅgāni chandāmsi vividhāḥ surāḥ
sarvaṁ aṣṭākṣarāntaḥsthaṁ yac cānyad api vān-mayam
sarva-vedānta-sārārthaḥ saṁsārārṇava-tāraṇaḥ*

“The essence of all Vedic knowledge—comprehending the three kinds of Vedic activity [karma-kāṇḍa, jñāna-kāṇḍa and upasāna-kāṇḍa], the chandas, or Vedic hymns, and the processes for satisfying the demigods—is included in the eight syllables Hare Kṛṣṇa, Hare Kṛṣṇa. This is the reality of all Vedānta. The chanting of the Holy Name is the only means to cross the ocean of nescience.”

Similarly, the Kali-santarāṇa Upaniṣad states,

*hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare
iti ṣoḍaśakam nāmnām kali-kalmaṣa-nāśanam
nātaḥ parataropāyaḥ sarva-vedeṣu dṛśyate*

“Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare; Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—these sixteen names composed of thirty-two syllables are the only means to counteract the evil effects of Kali-yuga. In all the Vedas it is seen that to cross the ocean of nescience there is no alternative to the chanting of the Holy Name.”

Śrī Mādhvacārya, in his commentary upon the Muṇḍaka Upaniṣad, quotes the following śloka from the Nārāyaṇa Saṁhitā:

*dvāpariyair janair viṣṇuḥ pañcarātrais tu kevalaiḥ
kalau tu nāma-mātreṇa pūjyate bhagavān hariḥ*

“In the Dvāpara-yuga one could satisfy Kṛṣṇa or Viṣṇu only by worshiping Him gorgeously according to the pañcarātrikī [Deity worship] system, but in the Age of Kali one can worship and satisfy the Supreme Personality of Godhead Hari only by chanting His Holy Name.”

Since the Holy Name can deliver the conditioned soul from all material suffering, it is called *sarva-mantra-sāra*, the essence of all Vedic hymns. However, one should receive the Holy Name from the pure devotee who is fully engaged in the loving devotional service of the Lord. One who has a merely academic interest in religion, or who poses as a great spiritual teacher merely for the sake of transient name, fame, profit and cheap adoration from the innocent public, cannot impart the real thing.

The Holy Name is most effective when heard from a self-realized teacher situated in the *paramparā* (disciplic succession) from Kṛṣṇa Himself:

evam paramparā-prāptam itam rājarṣayo viduḥ

“This supreme science was thus received through the chain of disciplic succession, and the saintly kings understood it in that way.” [Bhagavad-gītā 4.2]

A self-realized spiritual master is not an ordinary human being, but is fully qualified to act as the representative of the Supreme Personality of Godhead. How to approach such a spiritual master is also described:

*tad viddhi praṇipātena paripraśnena sevayā
upadekṣyanti te jñānam jñāninas tarva-darśinaḥ*

“Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized soul can impart knowledge unto you because he has seen the truth.” [Bhagavad-gītā 4.34]

One should fully accept all these merciful scriptural instructions of the Lord as one’s purpose in life to quickly perfect one’s self-realization and put an end to all misery. Hearing and chanting the Holy Names of the Lord is the only effective medicine for the disease of material suffering. Anyone in material conditioned existence can cleanse their consciousness from all material contamination and find relief from all misconceptions by this simple process (*ceto-darpaṇamārjanam*).

Avidyā or ignorance is simply a misconception about one’s actual spiritual identity. This misconception provides the foundation for *ahaṅkāra*, or false ego within the heart. The real cause of all our suffering is the contamination of material identification within the heart. If we cleanse our heart, if we cleanse our consciousness of this false identification with temporary material designations, the material disease can no longer affect us. This is actual self-realization. The chanting of the Holy Names of the Lord quickly cleanses the consciousness and heart from all misconceptions, and the ever-fresh taste of transcendental nectar arises spontaneously within the

mind. It is both easy and beneficial. By chanting the nectarean Holy Names, one is immediately freed from the blazing fire of material existence by the blissful personal association of the Lord.

For those who are already Vaiṣṇavas

This edition and companion CD are designed both for new practitioners, and for those who are already devotees of Kṛṣṇa and want to add chanting Śrī Viṣṇusahasranāma to their personal spiritual practice. Why would anyone who is an initiated disciple of a Vaiṣṇava spiritual master and already chanting the Hare Kṛṣṇa mahā-mantra also want to chant Śrī Viṣṇusahasranāma? The answer is that although Śrī Viṣṇusahasranāma is also composed entirely of the Holy Names of the Lord, the result of chanting it is different from the result of chanting the Hare Kṛṣṇa mahā-mantra.

It is well known among Vaiṣṇavas that chanting the Hare Kṛṣṇa mahā-mantra provides no material result whatsoever, but leads to the awakening of pure love of Godhead. This is wonderful and provides the highest benediction to the entire world. However, while developing spiritual qualifications during the neophyte stage of devotional service, devotees often experience material difficulty. Śrī Viṣṇusahasranāma provides an authorized Vedic spiritual method for relieving such impediments.

Anyone who is chanting the Holy Name with offenses will certainly encounter obstacles in their devotional service. These compose one class of hindrances on the path of spiritual enlightenment. The scriptures say that the cure for this class of obstacles is simply to continue the chanting process according to the instructions of one's spiritual master and rely on the purifying power of the Holy Name.

But we often find that *kṛṣṇa-bhaktas* have material difficulties in their lives from unfinished material karma, unrelated to offenses in their spiritual practices. These problems are difficult to address without descending to the material platform, which is distasteful to devotees whose self-realization practice has given them a taste for the purity of spiritual energy. Śrī Viṣṇusahasranāma provides a unique spiritual remedy for this class of material obstacles. Consider this passage from the *phala-śruti*, the section of Śrī Viṣṇusahasranāma that narrates the results of chanting it:

"Anyone who hears and chants these thousand Holy Names of Lord Viṣṇu will not suffer in an inauspicious condition of life, either in this life or in the next. By chanting these thousand Holy Names of Lord Viṣṇu a *brāhmaṇa* will become learned in all Vedic scriptures, a *kṣatriya* will become victorious over all his enemies, a *vaiśya* will become wealthy, and a *śūdra* will become happy. By chanting these thousand Holy Names of Lord Viṣṇu, one who desires religious merit will attain great pious credit, one who desires wealth will become wealthy, one who desires opulent arrangements for sense gratification will attain them, and one who desires to father a great dynasty will also attain his aim. ... One who chants the thousand Holy Names of Lord Viṣṇu very nicely will attain unlimited fame and become the most prominent of all his kinsmen. He will attain everlasting opulence, and he will also attain the supreme auspiciousness. He will become courageous and free

from fear, and he will become a leader, controlling others. He will become healthy, handsome and majestic in appearance, physically strong, and full of all good qualities. One who is sick will become free from his disease, and one who is in prison or some other bondage will become free. One who is frightened because of a wicked enemy will become free from his fear, and one who is suffering from a calamity will become free from calamity. Anyone who regularly glorifies the Supreme Personality of Godhead, Lord Viṣṇu with devotion by chanting these thousand Holy Names will quickly become free from the horrible karmic effects of many sins. He takes shelter of Lord Vāsudeva and becomes very attached to Him. He becomes purified of all sins, and he attains the association of Lord Kṛṣṇa, the Supreme Personality of Godhead. No actually inauspicious condition is ever imposed on the devotees of Lord Vāsudeva, and therefore they do not fear having to take birth in this world to again suffer the miserable conditions of old age, disease and death. One who carefully studies these prayers with great faith and devotion to Lord Kṛṣṇa becomes full of the happiness attained by spiritual realization. He becomes tolerant of the temporary happiness and distress of material existence. He attains the opulence of renunciation, patient control of the senses, and constant meditation on Kṛṣṇa. Because of this spiritual opulence he attains great fame. The devotees of the Supreme Personality of Godhead Lord Kṛṣṇa who perform the devotional service of chanting these one thousand Holy Names of the Lord become free from anger, envy, greed, and all wicked thoughts... One who desires to attain actual happiness and auspiciousness should regularly hear and chant this prayer glorifying the Supreme Personality of Godhead, composed by the sage Vyāsa."

It is my personal observation that chanting *Śrī Viṣṇusahasranāma* actually does provide the benefits indicated above. In my practice and experience of over twenty years, this potent mantra has helped me overcome debilitating physical illness, mental agitation, political problems, betrayal, poverty and many other material difficulties. Reciting and studying this divine narration, composed entirely of the Holy Names of the Lord, also contributes to knowledge of Lord Śrī Kṛṣṇa's opulence and transcendental qualities, guards against spiritual falldown due to material difficulty, and provides a subtle kind of mental satisfaction and confidence.

This does not indicate any incompleteness or insufficiency in the Hare Kṛṣṇa *mahā-mantra*, but it does underscore the scientific truth, verifiable by experience, that each Vedic *mantra* has a specific purpose and is best employed for that result alone. For one who is completely self-realized and has transcended all connection to material consciousness, the elevated love of Godhead provided by chanting the Hare Kṛṣṇa *mahā-mantra* will certainly supply all his needs. But for those of us still in the neophyte stage of *karma-miśra bhakti* who maintain some dependence upon the material energy, the benedictions obtained by chanting *Śrī Viṣṇusahasranāma* are a necessary and desirable help in building a strong foundation to prepare for the higher stages of realization.

There is a precedent for chanting *viṣṇu-mantras* that supplement the Hare Kṛṣṇa *mahā-mantra* in the pastimes of Lord Caitanya. When Lord Śrī Caitanya Mahāprabhu returned from Gayā after Śrī Īśvara Purī initiated him, He was completely transformed into a God-intoxicated personality. His students of grammar were very confused. Instead of teaching grammar in the ordinary way,

Lord Caitanya explained that every Sanskrit word and letter indicates Kṛṣṇa, the Supreme Personality of Godhead. Caitanya Mahāprabhu's direct disciple Śrīla Jīva Gosvāmī later developed this form of grammar in a book called *Hari-nāmāmṛta-vyākaraṇa*, "The Grammar of the Nectar and Name of Śrī Hari." This book is still used in Vaiṣṇava schools and temples to teach Sanskrit grammar.

But Lord Caitanya's students thought that their teacher had become mad, so they rubbed His head with Viṣṇu oil to cool His brain. This did not affect Lord Caitanya's ecstasy. Finally they asked Him, "You say that everything means Kṛṣṇa and we should ultimately always be chanting the Names of Kṛṣṇa. Just how should we do this?" Then Lord Caitanya began to sing the Names of Kṛṣṇa and clap His hands, and in this way He commenced His *harināma-saṅkīrtana* movement. The Holy Names He sang were:

*hari haraye namaḥ kṛṣṇa yādavāya namaḥ
yādavāya mādhavāya keṣavāya namaḥ*

Śrīla Baladeva Vidyābhūṣaṇa's version of *Śrī Viṣṇusahasranāma* follows in the same spirit, for every Name of Viṣṇu is interpreted to indicate Kṛṣṇa. The point is that ultimately there is no difference in quality between *Śrī Viṣṇusahasranāma* and the Hare Kṛṣṇa *mahā-mantra*. They are both on the transcendental platform because they address Kṛṣṇa, the Supreme Personality of Godhead.

I therefore encourage all devotees of God everywhere to take advantage of the benedictions available by chanting *Śrī Viṣṇusahasranāma* to end all material difficulties and make their lives perfect. It is a fact that the spiritual power of the Holy Name of the Lord resolves all problems. Please use this *mahā-mantra* to immerse yourself in *nāma-bhajan* (worship of the Holy Name of the Lord) and experience this powerful benediction for yourself.

om tat sat

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March 14, 2000
Mina Sankranti



Introduction

Śrī Viṣṇusahasranāma, or the Beautiful Thousand Holy Names of Lord Viṣṇu, is a vital part of the theistic Vedic tradition. Its recitation is also one of the pillars of daily spiritual practice of the Vaiṣṇavas, especially in the *Śrī sampradāya* of South India. However, *Śrī Viṣṇusahasranāma* is revered by all bona fide Vaiṣṇava disciplic successions as a *mahā-mantra*, a great Vedic hymn capable of bestowing the highest benedictions upon the living entities.

We find the origin of *Śrī Viṣṇusahasranāma* in the Vedic literature as a section of *Mahābhārata*, the epic history of the incarnation of Lord Śrī Kṛṣṇa and His pastimes with His intimate associates, the Pāṇḍava kings of the Yadu dynasty.

The divine sage Vyāsa, who the Vedic literature states is also an incarnation of Viṣṇu or God, composed *Mahābhārata*. *Śrī Viṣṇusahasranāma* is only one of many sections of deep spiritual import in *Mahābhārata*, which also includes the famous and beloved *Bhagavad-gītā*. *Mahābhārata* is therefore sometimes called “The Fifth Veda” because its narrative presents spiritual truths of fundamental importance to all followers of *sanātana-dharma*, the spiritual path of Vedic civilization.

The Gauḍiya disciplic succession

This edition of *Śrī Viṣṇusahasranāma* is based on the Sanskrit manuscript and exegetical translation of Śrīla Baladeva Vidyābhūṣaṇa, a great spiritual master of the Gauḍiya lineage. Lord Śrī Caitanya Mahāprabhu, the originator of this lineage, is none other than Kṛṣṇa Himself incarnating in the mood of His greatest devotee Śrīmatī Rādhārāṇī: *śrī kṛṣṇa caitanya rādhā-kṛṣṇa nāhi anya*. Śrīla Svarūpa Dāmodara Gosvāmī, the most confidential servant of Śrī Caitanya Mahāprabhu, was the spiritual master of Śrīla Rupa Gosvāmī. Śrīla Raghunātha dāsa Gosvāmī is the direct disciple of Śrīla Rupa Gosvāmī, and his disciple is Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī, the author of *Śrī Caitanya-caritāmṛta*.

Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī accepted Śrīla Narottama dāsa Thākura as his personal disciple. Narottama dāsa Thākura was the spiritual master of Śrīla Viśvanātha Cakravartī Thākura, who accepted Śrīla Baladeva Vidyābhūṣaṇa, the original author of this version of *Śrī Viṣṇusahasranāma*, as his disciple. Viśvanātha Cakravartī Thākura also accepted Śrīla Jagannātha dāsa Bābājī, the spiritual master of Śrīla Bhaktivinoda Thākura. Bhaktivinoda Thākura’s disciple was Śrīla Gaurakīśora dāsa Bābājī, the spiritual master of Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī. Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī accepted as his direct disciple His Divine Grace A.C. Bhaktivedānta Svāmī Prabhupāda, the spiritual master of the compiler of this edition. This edition of *Śrī Viṣṇusahasranāma* is therefore presented strictly in accordance with the *siddhānta* or spiritual conclusion of the Gauḍiya Vaiṣṇava sampradāya.

Śrīla Baladeva Vidyābhūṣaṇa

Śrīla Baladeva Vidyābhūṣaṇa appeared in a village near the city of Remunā, Orissa, in the late 1600s. Even though he was born the son of a *vaiśya* (farmer), in his youth he still received a very thorough education in Sanskrit, rhetoric, logic and scripture. In his youth he accepted *sannyāsa*

in the Madhva *sampradāya*, and staying in Jagannātha Purī, he quickly became prominent in intellectual circles. His study of Śrīla Jīva Gosvāmī's *Sandarbhāṣa* made him a follower of Śrī Caitanya Mahāprabhu. He made a pilgrimage to the sacred sites of Navadvīpa, and spent the remainder of his life in Vṛndāvana, studying *Śrīmad Bhāgavatam* and other Vaiṣṇava scriptures under the guidance of his spiritual master, Śrīla Viṣvanātha Cakravartī Thākura.

In 1706 Śrīla Viṣvanātha Cakravartī Thākura sent him to Galtā (near Jaipur, India) to prove the authenticity of Śrī Caitanya Mahāprabhu's movement. The Rāmānandīs (a local branch of the Śrī Vaiṣṇava *sampradāya*) argued that the Gauḍīya Vaiṣṇavas, having no commentary on *Vedānta sūtra*, were not a bona fide disciplic lineage and therefore had no right to worship Govindajī or any of the other Deities of Vṛndāvana.

By the grace of the Govinda Deity, Śrīla Baladeva Vidyābhūṣaṇa swiftly composed a wonderful commentary on *Vedānta Govinda-bhāṣya*. Śrīla Baladeva Vidyābhūṣaṇa was a prolific and influential author of works in the Vedic tradition. His most important works are *Govinda-bhāṣya*, *Siddhānta-ratna*, *Vedāntasvaminantaka*, *Prameya-ratnavālī*, *Siddhānta-darpana*, *Aisvaryakadāmbinī*, *Sahitya-kaumudī*, *Chandaḥ-kausṛbha*, *Kuryakausṛbha*, *Bhagavad-gītā-bhāṣya*, *Vaiṣṇav-ānāndinī*, *ṛka* (a commentary on *Śrīmad Bhāgavatam*), as well as commentaries on *Tarva-sandarbhā*, *Śāva-mānā*, *Gopala-tapanī Upaniṣad*, *Viṣṇusahasranāma*, *Laghu bhagavadmyra*, *Nāṭaka-candrīka*, and *Svāmānanda śataka*.

Why Śrī Viṣṇusahasranāma was Narrated

Many Vaiṣṇava devotees and other people throughout the world accept *Bhagavad-gītā* as the finest example of spiritual instruction. *Bhagavad-gītā* is, of course, a section of *Mahābhārata*. Śrī Viṣṇusahasranāma is part of the same work. *Mahābhārata*—written by the same author Śrīla Vyāsadeva. To really understand the exalted purpose and deep meaning of Śrī Viṣṇusahasranāma, it is instructive to consider the context in which it is narrated in *Mahābhārata*.

After the great Battle of Kurukṣetra, King Yudhiṣṭhira, the eldest of the five Pāṇḍava brothers, was in great anxiety. As a sensitive and compassionate devotee, he was distraught at the tremendous death and suffering caused by the war, which was fought in part to protect his claim to the throne of the Kuru dynasty. Śrī Bhīṣma was lying on his deathbed of arrows.

Yudhiṣṭhira's dear grandfather was dying. With Bhīṣma's passing, his spiritual wisdom distilled from the experiences of his long life of virtue, righteousness and devotion, would soon be lost. Yudhiṣṭhira, now emperor of a vast empire, would be bereft of his guidance.

Vyāsadeva the incarnation of God as a great sage, and Śrī Kṛṣṇa the Supreme Personality of Godhead both advised Yudhiṣṭhira, himself an epitome of righteousness and virtue, to approach Bhīṣma and seek his advice on all subjects on which he had any doubts. Yudhiṣṭhira, with characteristic humility, did as Kṛṣṇa advised, and a series of intense and poignant dialogs between him and Bhīṣma ensued, witnessed by Lord Śrī Kṛṣṇa and by many other great personalities including Vyāsadeva and Lord Śiva.

In one of these conversations, Yudhiṣṭhira asked Bhīṣma for the easiest and best means by which mankind can attain lasting happiness, peace of mind, and relief from all bondage and sorrow.

Driven by his conscientious, responsible approach to his duty of ruling over his kingdom, Yudhiṣṭhira was, in effect, asking Bhīṣma to help him establish a state policy for management of religious affairs that would maximize the spiritual benefit for the citizens. In response Bhīṣma imparted Śrī Viṣṇusahasranāma with the eternal spiritual welfare of the general population in mind.

The commentaries of the great ācāryas on Śrī Viṣṇusahasranāma (over forty of them are extant) generally identify six reasons for its greatness.

1. Śrī Viṣṇusahasranāma is the essence of Mahābhārata
2. Great sages such as Nārada, the Alwars, and composers such as Tyāgarāja have made repeated references to Śrī Viṣṇusahasranāma in their devotional works
3. Śrīla Vedavāsa—who composed Śrī Viṣṇusahasranāma, included it in Mahābhārata and thus preserved it for the benefit of the whole world—was celebrated as the foremost knower of the Vedas, and respected as an incarnation of Viṣṇu (*vyāsāya viṣṇu rupāya vyāsa rupāya viṣṇave namo*).
4. The conclusive opinion of Bhīṣma was that chanting the Holy Name of the Lord is the best and easiest of all dharmas or spiritual practices, and the most reliable means to attain relief from all material bondage. Śrī Viṣṇusahasranāma is composed entirely of these Holy Names.
5. It is widely accepted in Vedic society that chanting Śrī Viṣṇusahasranāma indeed gives relief from all sorrows and bestows happiness and peace of mind
6. Śrī Viṣṇusahasranāma is in perfect conformity with the teachings of *Bhagavad-gītā*, *Śrīmad-Bhāgavatam*, *Caitanya-caritāmṛta* and all other Vedic literature

These reasons for the prominence of Śrī Viṣṇusahasranāma become all the more understandable when we consider the great personalities involved in its revelation. An extraordinary person's advice was being sought. An extraordinary person was seeking the advice—and he was doing so at the request of most extraordinary persons.

Bhīṣma was the son of the Mother Gangā, who purifies even the great souls. He was a great king sanctified by his unswerving devotion to Lord Kṛṣṇa, who had controlled and conquered all his senses. Yudhiṣṭhira was the son of dharma personified, and himself a great practitioner of justice, righteousness, truthfulness, honesty and integrity. Vyāsa is the knower of all Vedas and the wisdom incarnation of the Lord. Lord Kṛṣṇa is the Supreme Personality of Godhead Himself.

The result was no less than the revelation of the easiest and best means to achieve happiness and peace of mind to Yudhiṣṭhira by Bhīṣma. Certainly, no other justification is needed to recognize the greatness of the benediction imparted to the human race through the revelation of Śrī Viṣṇusahasranāma.

But there's more. In *kālī* yuga the present historical age, the traditional Vedic self-realization processes of meditation, yoga practice, *agnihotra*, *vajña* and Deity worship are difficult or

impossible to perform properly. This leaves the vast majority of people without any access to a bona fide process of spiritual advancement for ultimate liberation from material suffering.

That the average person would be disqualified from self-realization because of the inebrieties of *kali-yuga* was as intolerable to the compassionate Yudhisṭhira as it was to Bhīṣma, Vyāsa and Lord Kṛṣṇa. Yudhisṭhira wanted a definite solution to this serious problem that he could pass down to the successors of his dynasty to benefit future generations of the citizens. Bhīṣma understood this and gave Yudhisṭhira the process that was to become the *yuga-dharma* in *kali-yuga*—*nāma-saṅkīrtana* or the congregational chanting of the Holy Names of the Lord. In the *Padma Purāṇa* Lord Śiva is quoted as saying to Pārvatī, *ārādhanānām sarveṣāṁ viṣṇor ārādhanam param*. “Worshipping Lord Viṣṇu is the supreme process of worship.” And the authorized process for worshipping Lord Viṣṇu in *kali-yuga* is chanting His Holy Names.

yamaḥ saṅkīrtana-pravair vajanti ha sumedhasaḥ

“In *kali-yuga*, those who are intelligent perform the *saṅkīrtana-vajra*, the sacrifice of congregational chanting of the Holy Names of the Lord.” [Śrīmad-Bhāgavatam 11.5.32]

And in the *Caitanya-caritāmṛta*, in the section describing the reasons for the incarnation of Kṛṣṇa as Lord Śrī Caitanya Mahāprabhu, we find the following statement by Lord Kṛṣṇa Himself:

*yuga-dharma pravartāmu nāma-saṅkīrtana-
cār bhāva-bhukti-dāyā nācāmu bhuvana*

Lord Kṛṣṇa declared: “I shall personally inaugurate the religion of the age—*nāma-saṅkīrtana*, the congregational chanting of the Holy Name. I shall make the world dance in ecstasy, realizing the four mellows of loving devotional service.” [Adi-līla 3.19]

Kṛṣṇa is the Supreme Personality of Godhead. Śrīla Baladeva Vidyābhūṣana’s object in compiling an expanded translation of Śrī Viṣṇusahasranāma was to show that one can understand every Holy Name of Viṣṇu also to be a Holy Name of Śrī Kṛṣṇa. According to some Vaiṣṇavas who are devotees of Viṣṇu or Nārāyaṇa, Kṛṣṇa is an incarnation of Viṣṇu. Indeed this is true, since Kṛṣṇa in His later pastimes in Mathurā and Dvārakā acted as the *yuga-avatāra* for the *duṭṭhara-yuga*, a function of Viṣṇu. However, in His youthful pastimes in Vṛndāvana, Kṛṣṇa also revealed the most confidential transcendental form, character and pastimes of the original Supreme Personality of Godhead, the source of even Lord Viṣṇu. This is confirmed in *Śrīmad-Bhāgavatam*:

*ete cāmśa-kalāḥ puṁsah
kṛṣṇas tu bhagavān svayam
indrāṇi-viśvātām lokam
mṛdayanti yuge yuge*

“All the lists of the incarnations of Godhead submitted herewith are either plenary expansions or parts of the plenary expansions of the Supreme Godhead, but Kṛṣṇa is the Supreme Personality of Godhead Himself.” [Śrīmad-Bhāgavatam 1.3.28]

In the *Brahmā-saṁhitā* it is stated:

īśvarah paramah kṛṣṇah
sac-cid-ānanda-vigrahaḥ
anādir ādir govindah
sarva-kāraṇa-kāraṇam

“There are many personalities possessing the qualities of Bhagavān, but Kṛṣṇa is the Supreme because none can excel Him. He is the Supreme Person, and His body is eternal, full of knowledge and bliss. He is the primeval Lord Govinda and the cause of all causes.” [Brahma-saṁhitā 5.1]

And Kṛṣṇa Himself declares in Bhagavad-gītā

mataḥ parataram nānyat kiñcid asti dhanañjaya
mayi sarvaṁ idam proktaṁ sūtre maṇi-gaṇḍīva

“O conqueror of wealth [Arjuna], there is no Truth superior to Me. Everything rests upon Me, as pearls are strung on a thread.” [Bhagavad-gītā 7.7]

Śrīla Prabhupāda explains this point elaborately in his summary study of the Tenth Canto of Śrīmad Bhāgavatam

“In order to convince Brahmā that all those cows, calves and boys were not the original ones, the cows, calves, and boys who were playing with Kṛṣṇa transformed into Viṣṇu forms. Actually, the original ones were sleeping under the spell of Brahmā’s mystic power but the present ones, seen by Brahmā, were all immediate expansions of Kṛṣṇa, or Viṣṇu. Viṣṇu is the expansion of Kṛṣṇa, so the Viṣṇu forms appeared before Brahmā. All the Viṣṇu forms were of bluish color and dressed in yellow garments, and of Them had four hands decorated with club, disc, lotus flower and conchshell. On Their heads were glittering golden jeweled helmets; They were bedecked with pearls and earrings and garlanded with beautiful flowers. On Their chests was the mark of Śrīvatsa. Their arms were decorated with armlets and other jewelry. Their necks were smooth just like a conchshell, Their legs were decorated with bells, Their waists decorated with golden bells, and Their fingers decorated with jeweled rings. Brahmā also saw that upon the whole body of Lord Viṣṇu, fresh tulāsi buds were thrown, beginning from His lotus feet up to the top of the head. Another significant feature of the Viṣṇu forms was that all of Them were looking transcendently beautiful. Their smiling resembled the moonshine, and Their glancing resembled the early rising of the sun.” [Kṛṣṇa, The Supreme Personality of Godhead, Chapter 13]

That so many Viṣṇu forms expanded from Lord Kṛṣṇa is a clear proof that Kṛṣṇa is the ultimate Supreme personality of Godhead and the source even of Lord Viṣṇu. Śrīla Baladeva Vidya-bhūṣaṇa wrote his translation of Śrī Viṣṇusahasranāma from the understanding that Lord Śrī Kṛṣṇa is the Supreme Personality of Godhead, as accepted by both the author Śrīla Vyāsadeva and the narrator Śrī Bhīṣma. Thus he has expanded upon the literal Sanskrit meanings of the Names to indicate their relation to Kṛṣṇa’s incarnations, qualities and pastimes.

He also compiled commentaries drawn from the Vedic literature to support these expansions, which we have not included herein. The philosophically inclined reader interested in an English translation of Baladeva's complete commentary may consult my Godbrother Kuṣākratha dāsa's excellent work on the subject published by The Krishna Institute.

Avoiding Offenses to the Holy Name

The bliss of the Holy Name is the highest benediction. The limited happiness of wealth, sense enjoyment, piety or even liberation cannot compare with it. Anything one may desire is obtainable from the Holy Name, for there is no difference between the Holy Name and Kṛṣṇa Himself. All the Vedic scriptures confirm this. Real happiness, peace, and relief from all difficulties are easily obtainable by nāma-bhajan, and this result is eternal.

If this is so, then why do we need to chant again and again? There is no imperfection or fault in the Holy Name, and His purifying effect is certain and immediate. But like intoxicated elephants, after we bathe our minds and hearts by chanting, we again smear them with the mud of our attachments and desires.

As conditioned souls we have a tendency to fall down into material consciousness. We must not only learn the art of chanting nicely, but also of clearing the mentality that habitually contaminates the eternal bliss that is its natural result.

Avoiding nāma-aparāha or offenses to the Holy Name is the only way to retain the eternal benedictions of chanting. Śrīla Jīva Gosvāmī, one of the founders of our disciplic lineage, instructs that we should chant the Holy Name of the Lord continuously and loudly, and it should be performed offenselessly, as recommended in the *Padma Purāṇa*.

One can be delivered from the effects of all sins by surrendering himself unto the Lord. One can be delivered from all offenses at the feet of the Lord by taking shelter of His Holy Name. But one cannot be delivered if one commits an offense at the feet of the Holy Name of the Lord, for chanting the Holy Name is itself the process of deliverance. Ten such offenses are mentioned in the *Padma Purāṇa*.

The first offense is to vilify the great devotees who have preached about the glories of the Lord. Blasphemy of the pure devotees is the most serious of the offenses that deprive us of the benefit of chanting. The self-realized pure devotee is not an ordinary human being, but is an authorized representative of the Supreme Lord Śrī Kṛṣṇa. As such, he has the power to award pure devotional service to Kṛṣṇa, which is the key to spiritual liberation and eternal happiness. One should not regard the pure devotee with a critical or envious attitude, since this can place formidable obstacles in one's path of spiritual advancement. It is better not to become too familiar with the pure devotee but to maintain some formality of respect with him. This will help prevent us from committing offenses by cultivating a service attitude.

The second offense is to see the Holy Names of the Lord in terms of worldly distinction. The Lord is the proprietor of all the universes, and therefore He may be known in different places by different Names, but that does not in any way qualify the fullness of the Lord. Any nomenclature that is meant for the Supreme Lord is as holy as the others because it is meant for the Lord. All

the transcendental Holy Names are as powerful as the Lord, and there is no bar for anyone in any part of the creation to chant and glorify the Lord by the particular Holy Names of the Lord as they are locally understood. All of His Holy Names are absolute and allauspicious, and one should not distinguish among different Holy Names of the Lord as one does with material objects and their names.

The third offense is to neglect the orders of the authorized *ācāryas* or spiritual masters. There are many authorized spiritual masters in the disciplic lineage or *paramparā*, and all of them have given wonderful instructions capable of saving the entire world. If we follow these instructions we will be benefited, even if we do not understand them. For example, the Vaiṣṇava spiritual masters are unanimous in their glorification of worship of the holy tulsi plant as a means to achieve pure devotional service. It does not matter if one cannot understand how offering prayers and water to a plant can bestow spiritual advancement. If we follow the instruction without argument, we will gain the benefit. When we become spiritually qualified, Kṛṣṇa will reveal the purpose of all devotional instructions and practices from within our hearts. Our duty is to follow in the footsteps of the great souls in Kṛṣṇa consciousness.

The fourth offense is to vitiate the scriptures or Vedic knowledge. Although there are many statements in the scriptures that are difficult for us to comprehend, we should not adopt a critical attitude because these are not ordinary books. The *Śrīmad-Bhāgavatam* tells us that the *Vedas* are originally manifested from the breathing of the Supreme Lord Nārāyaṇa. And in *Bhagavad-gītā*, Kṛṣṇa declares that He alone is the true knower of the deep import of the *Vedas*. The Vedic literature is extremely elevated and pure. Its purpose is the salvation of all living entities from the suffering of material existence. Thus it is meant for our eternal benefit, and we should be careful not to underestimate its value.

The fifth offense is to define the Holy Name of the Lord in terms of one's mundane calculation. The Holy Name of the Lord is identical with the Lord Himself, therefore one should understand the Holy Name to be nondifferent from Him. We have discussed this point elaborately with evidence from the Vedic scriptures in the Preface of this work. Nevertheless, in the beginning stage of devotion, it is often difficult to see how this is so. The best policy is to accept provisionally that the Holy Name of the Lord is identical with Him, on the strength of the word of the great souls who have passed this truth down to us, and trust that when we are sufficiently purified we will be able to realize it for ourselves.

The sixth offense is to interpret the Holy Name. The Lord is not imaginary, nor is His Holy Name. There are persons with a poor fund of knowledge who think the Lord to be an imagination of the worshiper and therefore think His Holy Name to be imaginary. Such a chanter of the Name of the Lord cannot achieve the desired success in the matter of chanting the Holy Name. There is no material significance or hidden meaning to the Holy Names of the Lord. To speculate otherwise is offensive. The real truth about the Holy Name of the Lord is extensively discussed in the authorized Vedic scriptures. No other interpretation is needed.

The seventh offense is to commit sins intentionally on the strength of the Holy Name. In the scriptures it is said that one can be liberated from the effects of all sinful actions simply by

chanting the Holy Name of the Lord. One who takes advantage of this transcendental purification, yet continues to commit sins on the expectation of neutralizing their effects by chanting the Holy Name of the Lord, is the greatest offender at the feet of the Holy Name. Such an offender cannot purify himself by any other method of purification. In other words, one may be sinful before chanting the Holy Name of the Lord, but after taking shelter in the Holy Name of the Lord and becoming immune, one should strictly restrain from committing further sinful acts with a hope that chanting the Holy Name will give him protection.

The eighth offense is to consider the Holy Name of the Lord and His chanting method to be equal to some material auspicious activity. There are various kinds of good works for material benefits recommended in the scriptures, but the Holy Name and His chanting are not merely auspicious holy services. Undoubtedly the Holy Name is holy service, but He should never be utilized for such selfish purposes. Since the Holy Name and the Lord are one and the same, one should not try to bring the Holy Name into the service of mankind. The point here is that the Supreme Lord is the Supreme Enjoyer. He is no one's servant or order supplier. Since the Holy Name of the Lord is identical with the Lord, one should not try to utilize the Holy Name for one's material benefit. The real purpose of chanting the Holy Name is to attain pure devotional service to the Lord.

The ninth offense is to instruct those who are not interested in chanting the Holy Name of the Lord about the transcendental nature of the Holy Name. If such instruction is imparted to an unwilling audience, this act is considered to be an offense at the feet of the Holy Name. The reason for this is that by forcing the issue, one has created a bad impression in the minds of the audience about the Holy Name. This impediment will delay their acceptance of the chanting process and can lead to offenses against devotees. Since the Holy Name is meant for the spiritual benefit of the living entities, preaching the glories of the Holy Name to an unwilling audience goes against the Lord's actual purpose for manifesting the Holy Name in human society.

The tenth offense is to become uninterested in or inattentive to the Holy Name of the Lord, neglecting one's chanting even after understanding the wonderful transcendental nature of the Holy Name. The effect of chanting the Holy Name of the Lord is liberation from the conception of false egoism. False egoism is thinking oneself to be the enjoyer of the world and thinking everything in the world to be meant for one's enjoyment. The whole materialistic world is moving under the false egoism of "I" and "mine," but the factual effect of chanting the Holy Name is to become free from such misconceptions. If one begins the chanting process but then stops due to a mundane conception of life, this is an offense. One should maintain chanting and hearing the Holy Name of the Lord continuously, until the process of purification is complete.

The best protection against committing offenses to the Holy Name of the Lord is to have firm faith in the instructions of the scriptures and of one's personal spiritual master. One should continue the regular daily chanting of the Holy Names of the Lord with patience, diligence and enthusiasm. It is wonderful if one can accept initiation from a bona fide spiritual master in the disciple succession from Kṛṣṇa Himself. If possible one should give up all material activities and join the mission of Lord Caitanya. Lord Caitanya's process, *haṇnāma-saṅkīrtana*, is to chant and

hear the Holy Name, topics related to the glories of the Lord and His Holy Name, literature such as *Bhagavad-gītā*, *Śrīmad Bhāgavatam* and *Caurāṅga-caritāmṛta*, and nice songs glorifying pure devotional service continuously in the association of like-minded devotees, until the self-attulgent glory of the Holy Name becomes self-manifest in one's consciousness.

At that point, all the elaborate philosophical instructions of the scriptures that we have summarized herein are reduced to a simple matter of experience, and the glories of the Holy Name of the Lord become self-evident. One who has tasted the full nectar of the Holy Name automatically avoids the ten offenses to the Holy Name, and his path to complete spiritual enlightenment becomes straight and clear.

It is our fond hope that the readers of this volume will apply these truths and instructions to make their own lives perfect in spiritual realization. Certainly, anyone who chants the Holy Name of the Lord even once is a great soul worthy of all respect and praise:

*yan-nāmadheya-śravaṇa-nukīrtanād
yat-prahvaṇād yat-smaranād api kvacit
śuddho 'pi sadyaḥ sa vanāya kalpate
kutaḥ punas te bhagavan nu darśanāt*

"To say nothing of the spiritual advancement of persons who see the Supreme Person face-to-face, even a person born in a family of dog eaters immediately becomes eligible to perform Vedic sacrifices if he once utters the Holy Name of the Supreme Personality of Godhead or chants about Him, hears about His pastimes, offers Him obeisances or even remembers Him." [*Śrīmad Bhāgavatam* 3.33.6]

Once begun, the process of hearing and chanting inevitably continues, clearing the mirror of the mind of all misconceptions until the chanter attains the perfection of spiritual realization.

Long before achieving that exalted destination, all material pangs will have been erased by the potent purifying action of the Holy Name. We wish the reader all good fortune on this most auspicious progressive journey to the most wonderful state of Kṛṣṇa consciousness.

Prologue

श्री वैशम्पायन उवाच ।
श्रुत्वा धर्मान् अशेषेण पावनानि च सर्वशः ।
युधिष्ठिर, शान्तनवं पुनरेवाभ्यभाषत ॥१॥

1. *śrī vaśampāyana uvāca*
śrūtvā dharmān aśeṣeṇa
pāvanān, ca sarvaśaḥ
yudhiṣṭhiraḥ śāntanavaṁ
punar evābhyabhāṣata

Śrī Vaśampāyana Vyāsa said: "After hearing the description of all the purifying places of pilgrimage, King Yudhiṣṭhira again inquired from Bhīṣma, the son of Mahārāja Śantanu."

युधिष्ठिर उवाच ।
किमेकं दैवतं लोके किं वाप्येकं परायणम् ।
स्तुवन्तः कं कमर्चन्तः प्राप्नुयुर्मानवाः शुभम् ॥२॥

2. *yudhiṣṭhira uvāca*
kim ekam daivatam loke
kim vāpy ekam parāyaṇam
stuvantaḥ kaṁ kaṁ arcantaḥ
prāpnuyur mānavaḥ śubham

King Yudhiṣṭhira said: "Please tell me who is the Supreme Personality of Godhead, the ultimate controller of the universe? Who is the ultimate destination of all living beings? Whom should men glorify and worship to attain auspiciousness?"

को धर्मः सर्वधर्मानां भवतः परमो मतः ।
किं अपन् मुच्यते अन्तुर्जन्मसंसारबन्धनात् ॥३॥

3. *ko dharmah sarva-dharmānām*
bhavataḥ paramo mataḥ
kim apañ mucyate jantur
janma-samsāra-bandhanāt

"What do you consider the best of all religious processes? What mantra should one chant to become free from the bondage of birth and death?"

श्रीभीष्म उवाच ।

जगत्प्रभु देवदेवमनन्तं पुरुषोत्तमम् ।

स्तुवन् नामसहस्रेण पुरुषं सततोत्थित ॥४॥

4. *śrī-bhīṣma uvāca*
jagat prabhuṁ deva-devam
anantaṁ puruṣoṭtamaṁ
stuvan nāma-sahasrena
puruṣaṁ satautothitaṁ

Bhīṣma said: "The Supreme Personality of Godhead is the controller of all moving and non-moving beings in the universe, and He is the worshipable master of all the demigods. His transcendental forms and qualities are unlimited, and He is the best of all persons. One should always glorify Him by enthusiastically chanting His Thousand Holy Names (Viṣṇu-sahasranāma).

तमेव चार्चयन् नित्यं भक्त्या पुरुषमव्ययम् ।

ध्यायन् स्तुवन् नमस्यंश्च यजमानस्तमेव च ॥५॥

5. *tam eva cārcayan nityaṁ*
bhaktiā puruṣam avyayam
dhyāvan stuvan namasyaṁś ca
yajamānaṁ tam eva ca

"With great faith, the devotee should worship the Supreme Personality of Godhead, Lord Kṛṣṇa, whose forms, qualities, opulence and pastimes are all eternal and transcendental. The devotee should glorify Him, continually meditate on His transcendental form, and offer obeisances by bowing down before Him.

अनादिनिधनं विष्णुं सर्वलोकमहेश्वरम् ।

ल्लोकाध्याक्षस्तुवन् नित्यं सर्वदुःखातिगो भवेत् ॥६॥

6. *anādi-nidhanaṁ viṣṇuṁ*
sarva-loka-maheśvaram
lokādhyākṣaṁ stuvan nityaṁ
sarva-duḥkhātigo bhavet

"Never was there a time when Lord Viṣṇu first came into existence, and there is no time in the future when He shall cease to exist. He is the supreme master of all planets, living entities and the demigods who control the universe. He is the all-knowing, all-pervading witness who sees everything. One who regularly glorifies Him becomes free from all material miseries, and in that liberated condition becomes full of transcendental bliss.

ब्रह्मण्यं सर्वधर्मज्ञं लोकानां कीर्तिवर्धनम् ।
त्येकनाथं महद्भूतस्सर्वभूतभवोद्भवम् ॥७॥

- 7 *brahmanyaṁ sarva-dharmajñaṁ
lokānāṁ kīrti-vardhanam
loka-nāthaṁ mahad-bhūtam
sarva-bhūta-bhavodbhavam*

"Lord Viṣṇu is the protector and well-wisher of the brāhmaṇas, aware of all principles of religion, the Lord who expands the glory of His devotees, the supreme monarch of all planetary systems, the embodiment of all opulence and the original Father of Brahmā, Śiva and all living entities.

एष मे सर्वधर्माणां धर्मोऽधिकतमो मतः ।
यद्भक्त्या पुण्डरीकाक्षं स्तवैरर्चन् नरः सदा ॥८॥

- 8 *eṣa me sarva-dharmānāṁ
dharmo 'dhikatamo mataḥ
yad bhaktyā puṇḍarikākṣam
stavair arcen naraḥ sadā*

"In my opinion, the best of all spiritual activities is to continuously and devotedly worship lotus-eyed Lord Kṛṣṇa by reciting prayers glorifying Him and describing His Holy Names

परमं यो महत्तेजः परमं यो महत्तपः ।
परमं यो महद्बल परमं यः परायणम् ॥९॥

- 9 *paramaṁ yo mahat-tejaḥ
paramaṁ yo mahat-tapah
paramaṁ yo mahad brahma
paramaṁ yaḥ parāyaṇam*

"Lord Kṛṣṇa is the Supreme Personality of Godhead. He is supremely powerful and splendid, and the sun and other luminaries derive their splendor and heat from Him. He is partially manifest as the Brahman effulgence. He is the ultimate shelter of all living entities.

पवित्राणां पवित्रं यो मङ्गलानां च मङ्गलम् ।
दैवतम्वेवतानां च भूतानां योऽव्ययः पिता ॥१०॥

10. pavitrānām pavitrām yo
maṅgalānām ca maṅgalam
daivatam devatānām ca
bhūtānām yo 'vyayaḥ purā

"Lord Kṛṣṇa is the most purifying of purifiers, and the power of the Ganges and other places of pilgrimage to remove sinful reactions is derived from Him. He is the most auspicious of all auspicious personalities, and He gives to Gaṇeśa and others the power to remove obstacles. He is the most worshipable person, superior to Brahmā and all the demigods. He is the eternal, original Father of all living entities.

यतः सर्वाणि भूतानि भवन्त्यादियुगागमे ।
यस्मिंश्च प्रलयं यान्ति पुनरेव युगक्षये ॥११॥

11. yataḥ sarvāṇi bhūtāni
bhavanti adī. yugāgame
yasmimś ca pralayaṁ yānti
punar eva yuga-kṣaye

"All living beings in the material world come from Lord Kṛṣṇa at the beginning of the creation. Lord Kṛṣṇa maintains them while the creation is manifest, and they enter into Him again when the creation is destroyed.

तस्य लोकप्रधानस्य जगन्नाथस्य भूपते ।
विष्णोर्नामसहस्रं मे शृणु पापभयापहम् ॥१२॥

12. tasya loka-pradhānasya
jagan-nāthasya bhū-pate
viṣṇor nāma sahasraṁ me
śṛṇu pāpa-bhaya-paham

"Please hear from me the Thousand Holy Names of Lord Viṣṇu, the supreme master and controller of the universe. These Holy Names of the Lord destroy the fearsome reactions of past sinful deeds.

यानि नामानि गौणानि विख्यातानि महात्मनः ।
ऋशिभिः परिगीतानि तानि वक्ष्यामि भूतये ।
ॐ नमो भगवते वासुदेवाय ॥१३॥

13. yāni nāmāni gaunāni
 akhyātāni mahānmanah
 rātibhah parigītāni
 tāni vakṣyāmi bhūtare
 om namo bhagavate vāsudevāya

"In order to attain the supreme goal of life, I shall now chant the celebrated Thousand Holy Names of Lord Viṣṇu. Great sages glorify these Holy Names, because they describe the Lord's transcendental qualities and pastimes. Om namo bhagavate vāsudevāya — let me invoke auspiciousness by offering my respectful obeisances unto the Supreme Personality of Godhead, full with all divine opulence, Śrī Kṛṣṇa, the son of King Vasudeva."

The Thousand Holy Names of Lord Viṣṇu

ॐ विश्वं विष्णुर्वषट्कारो भूतभव्यभवत्प्रभुः ।

भूतकृद्भूतभृद्भावो भूतात्मा भूतभावनः ॥१४॥

- 14 *om viṣvaṁ viṣṇur vaṣatkāro
bhūta-bhavya-bhavaḥ prabhuḥ
bhūta-kṛd bhūta-bhṛd bhāvo
bhūtātmā bhūta-bhāvanah*

- *om* – I offer my respectful obeisances,
- *viṣvaṁ viṣṇur* – unto the Supreme Personality of Godhead who pervades the entire universe,
- *vaṣatkāra* – He is worshiped in the Vedic sacrifices,
- *bhūta-bhavya-bhavaḥ-prabhu* – He is the supreme controller in all phases of time: past, present and future,
- *bhūta-kṛt* – He is the creator of the cosmic manifestation,
- *bhūta-bhṛt* – He maintains the cosmic manifestation,
- *bhāva* – He is the master of all spiritual and material potencies,
- *bhūtātmā* – He is the creator of all living entities,
- *bhūta-bhāvana* – He is the supreme well-wisher who promotes everyone's ultimate welfare.

पूतात्मा परमात्मा च मुक्तानां परमा गतिः ।

अव्ययः पुरुषः साक्षी क्षेत्रज्ञोऽक्षर एव च ॥१५॥

- 15 *pūtātmā paramātmā ca
muktānāṁ paramā gatih
avyayaḥ puruṣaḥ sākṣī
kṣetrajñaḥ kṣara eva ca*

- *pūtātmā* – Lord Kṛṣṇa is supremely pure;
- *paramātmā* – He is the Supreme Soul;
- *ca* – and,
- *muktānāṁ paramā gatih* – He is the ultimate goal and the destination of the liberated souls,
- *avyayaḥ* – He is eternal;

- *puruṣaḥ* He is the Supreme Person,
- *sākṣī* He is the witness of everything,
- *kṣetrajāṇo* He knows everything that happens to all living entities,
- *akṣara* – He is intallible; *eva ca* – even so.

योगो योगविदां नेता प्रधानपुरुषेश्वरः ।
नरसिंहवपुः श्रीमान् केशवः पुरुषोत्तमः ॥१६॥

16. *yogo yoga-vidāṁ netā*
pradhāna-puruṣeśvaraḥ
narasimha vapuḥ śrīmān
keśavaḥ puruṣottamaḥ

- *yogo* Lord Kṛṣṇa is the auspicious reservoir of yogic perfection, and success in yoga practice depends on Him;
- *yoga-vidāṁ netā* He is the leader of those advanced in yoga,
- *pradhāna-puruṣeśvara* He is the supreme controller of the material universe and all living entities,
- *narasimha-vapu* He appeared in a half-man, half-lion incarnation,
- *śrīmān* – He is extremely handsome;
- *keśava* – He is the Father of Brahmā and Śiva;
- *puruṣottama* – He is the Supreme Person.

सर्वः शर्वः शिवः स्थानुर्भूतादिर्निधिरव्ययः ।
संभवो भावनो भर्ता प्रभवः प्रभुरीश्वरः ॥१७॥

17. *sarvaḥ sarvaḥ śivaḥ sthānur*
bhūtādiḥ nidhir avyayaḥ
sambhavo bhāvano bhartā
prabhavaḥ prabhuḥ īśvaraḥ

- *sarva* Lord Kṛṣṇa is present everywhere and therefore He is, in one sense, everything,
- *śarva* – His association is supremely beneficial,
- *śiva* – He is the most auspicious personality,
- *sthānu* He is always very merciful,
- *bhūtādi* He is the creator of all living entities,
- *nidhi* – He gives happiness to all,

- *avyaya* He is imperishable;
- *sambhava* He descends to this material world to protect His devotees,
- *bhavana* He always considers how to protect His devotees;
- *bhartā* - He is the maintainer of the devotees,
- *prabhava* He is the origin of everything,
- *prabhu* He is the supreme spiritual master who can perform feats impossible even for Brahmā or Śiva;
- *īśvara* He is the supreme controller of all living entities.

स्वयम्भूः शम्भुरादित्यः पुष्कराक्षो महास्वनः ।
अनादिनिधनो धाता विधाता धतुरुत्तमः ॥१८॥

18. svavambhūḥ sambhūḥ adityah
puṣkarākṣo mahāsvanah
anādi-nidhano dhātā
vidhātā dhātur uttamah

- *svayambhū* – Lord Kṛṣṇa is the self-effulgent Lord;
- *śambhū* – His auspicious transcendental qualities bring great happiness to the devotees
- *āditya* – He appears in a splendid golden form among the demigods,
- *puṣkarākṣa* – He is all-pervading,
- *mahāsvana* – He is the supreme object of worship;
- *anādi-nidhāna* – He was never born and will never die,
- *dhātā* – He is the original creator, before Brahmā or anyone else,
- *vidhātā* – He is the original author of all Vedic injunctions,
- *dhatur uttama* – He is the Supreme Person.

अप्रमेयो हृषीकेशः पद्मनाभोऽमरप्रभु ।
विश्वकर्मा मनुस्त्वष्टा स्थविष्ठः स्थविरो ध्रुवः ॥१९॥

19 apramevo hr̥ṣīkeṣaḥ
padma nābho 'mara-prabhuḥ
viśva-karmā manus tvaṣṭā
sthaviṣṭaḥ sthaviro dhyuvah

- *aprameya* Lord Kṛṣṇa is unlimited and cannot be measured by the finite senses of Brahmā and the other demigods,

- *hrīkēśa* – He is the master of the senses;
- *padma nābha* – Lord Brahmā took birth from His lotus navel,
- *amara prabhu* – He is the master of the demigods who gives them jurisdiction over the affairs of creation and maintenance of the material universe,
- *viśva-karmā* – seated within the hearts of Brahmā and the other demigods, He gives them the ability to create and maintain the universe;
- *manu* – He knows everything;
- *tvastā* – His form is very handsome and splendid,
- *śhaviṣṭha* – He creates innumerable universes by His inconceivable potency,
- *thavira* – He is ever-existing;
- *dhruva* – He is eternal.

अग्राह्यः शाश्वतः कृष्णो लोहिताक्षः प्रतर्दनः ।
प्रभूतखिककु द्दाम पवित्रं मङ्गलं परम् ॥२०॥

20. *agrāhyaḥ śaśvataḥ kṛṣṇo*
lohitaākṣaḥ pratardanaḥ
prabhūtas trikakud-dhāma
pavitrām maṅgalaṁ param

- *agrāhya* – Lord Kṛṣṇa is the non-material cause of the material manifestation,
- *śaśvata* – He is ever-existing;
- *kṛṣṇa* – He has an eternal, all-attractive form;
- *lohitaākṣa* – His handsome eyes are reddish;
- *pratardana* – He removes the distresses in the hearts of His devotees;
- *prabhūta* – He is the supreme monarch,
- *trikakud-dhāma* – He resides in the spiritual world, which is three-fourths of the entire existence,
- *pavitrām* – He is the supreme pure, free from all material contamination, and He is the supreme purifier,
- *maṅgalaṁ param* – He is the supreme auspiciousness.

ईशानः प्रानदः प्रानो ज्येष्ठः श्रेष्ठः प्रजापतिः ।
हिरण्यगर्भो भूगर्भो माधवो मधुसूदनः ॥२१॥

21. *isānah prānadaḥ prāno
jyēṣṭhaḥ śreṣṭhaḥ prajāpatiḥ
hiraṇyagarbho bhūgarbho
mādhavo madhusūdanaḥ*

- *Isāna* – Lord Kṛṣṇa is the creator of everything;
- *prānada* – in His form as the first *puruṣa avatāra* Kāranodakaśāyī Viṣṇu, He gives life and functions of the mind and senses to the living entities;
- *prāna* – as the second *puruṣa avatāra* Kṣīrodakaśāyī Viṣṇu, He is the life force that maintains the living entities;
- *jyēṣṭha* – He is the oldest person;
- *śreṣṭha* – He is the best person, full of excellent transcendental qualities;
- *prajāpati* – He is the master of Garuḍa and other eternally liberated souls;
- *hiraṇyagarbha* – His spiritual realm is as splendid as gold;
- *bhūgarbha* – He is the maintainer of the Earth planet;
- *mādhava* – He is the husband of the Goddess of Fortune, Lakṣmī-devī;
- *madhusūdana* – remembering Him ends the repetition of birth and death in the material world

ईश्वरो विक्रमी धन्वी मेधावी विक्रमः क्रमः ।
अनुत्तमो दुराधर्षः कृतज्ञः कृतिरात्मवान् ॥२२॥

22. *īśvaro vikramī dhanvī
medhāvī vikramaḥ kramaḥ
anuttamao durādharṣaḥ
kṛtajñaḥ kṛtīr ātmavān*

- *īśvara* – Lord Kṛṣṇa is the Supreme Controller;
- *vikramī* – He is unlimitedly powerful;
- *dhanvī* – He wields the transcendental Śarṅga bow;
- *medhāvī* – He is supremely intelligent and expert;
- *vikrama krama* – He can travel anywhere immediately, even without the help of Garuḍa;
- *anuttama* – no one is superior or equal to Him;
- *durādharṣa* – the non-devotees cannot approach Him;
- *kṛtajña* – He is grateful to anyone who offers even a small *nalasi* leaf or forest flower with sincere devotion;

- *kṛtī* – the conditioned souls engage in fruitive activities under the influence of His illusory potency *māyā*,
- *ātmavān* – He maintains an eternal loving relationship with the liberated souls.

सुरेशः शरणं शर्म विश्वरेता प्रजाभवः ।

अहः सम्बत्सरो व्यालः प्रत्ययः शर्वदार्शनः ॥२३॥

23 *sureśaḥ śaraṇam śarma*
viśva-retāḥ prajā-bhavaḥ
ahah samvatsaro vyālah
pratyayah sarva-dārśanaḥ

- *sureśa* – Lord Kṛṣṇa is the master of the demigods and the benefactor of the worthy devotees,
- *śaraṇa* – He is the shelter that removes the distresses of those who approach Him,
- *śarma* – He is full of transcendental bliss,
- *viśva-retā* – He is complete in spiritual prowess,
- *prajā-bhava* – He is the Father of all living entities,
- *ahar* – He is the daylight that causes the conditioned souls to awaken from the long night of material ignorance,
- *samvatsara* – He rescues the devotees from the fearsome ocean of birth and death
- *vyāla* – everything enters into Him at the time of universal devastation, and He is the dear friend of Śrīmatī Rādhārāṇī, Tārakā and Palī,
- *pratyaya* – He is the only person in whom one can completely place one's trust
- *śarvadārśana* – He reveals His form, qualities, and everything about Himself to pure devotees who have full confidence in the instructions of the spiritual master and the statements of the Vedic literature

अजः सर्वेश्वरः सिद्धः सिद्धिः सर्वादिरच्युतः ।

वृषाकपिरमेयात्मा सर्वयोगविनिःसृतः ॥२४॥

24 *ajah sarveśvaraḥ siddhaḥ*
siddhiḥ sarvādīr acyutaḥ
vrṣākaḥ pirameyātmā
sarva-yoga-viniḥsṛtaḥ

- *ajā* Lord Kṛṣṇa does not take birth in a material body forced by the law of *karma* like an ordinary living entity, nevertheless He appears in this material world in the abode of Vṛndāvana just to give transcendental bliss to His devotees,
- *sarveśvara* He is the master of Brahmā, all the demigods and all living entities,
- *siddha* He knows everything in the past, present and future,
- *siddhi* He is full of unlimited powers,
- *sarvādī* – He is the origin of everything,
- *acryta* He protects His devotees from falling down,
- *vrṣākṣip* He fulfills the desire of the devotees and strikes fear into the hearts of the demons,
- *ameyātmā* His form and intelligence are unlimited and immeasurable, and He is so premely dear to the devotees,
- *sarva-yugavijaya* He is always free from material contact

वसुर्वसुमनाः सत्यः समात्मा सम्मितः समः ।

अमोघः पुण्डरीकाक्षो वृषकर्मा वृषाकृतिः ॥२५॥

25 *vasur vasumanāḥ satyaḥ
samātmā sammītaḥ samaḥ
amoghaḥ puṇḍarikakṣo
vrṣakarmā vrṣākṛtiḥ*

- *vasu* Lord Kṛṣṇa always resides in the hearts of the devotees who relish hearing and chanting His glories,
- *vasumanā* He meditates on how to increase the transcendental opulences of the pure devotees who consider Him their only wealth,
- *satya* He never speaks a lie, and is very dear to the truthful devotees,
- *samātmā* He accepts the role of being equal to devotees who approach Him in friendship,
- *sammīta* He magnanimously presents Himself as equal to His devotee,
- *sama* He presents Himself as equal to the devotees related to Him in friendship, parenthood and conjugal love to glorify them,
- *amogha* He grants His own supremely valuable devotional service to those who become attached to Him,
- *puṇḍarikakṣa* He is always manifest in the lotus-like hearts of the pure devotees,
- *vrṣakarmā* He fulfills the desires of His pure devotees,

- *vr̥ṣākṛtḥ* His transcendental form is supremely handsome.

रुद्रो बहुशिरा बभ्रुर्विश्वयोनिः शुचिश्रवाः ।
अमृतः शाश्वतः स्थानुर्वररोहो महातपाः ॥२६॥

26. *rudro bahu-sirā babhrur*
viśva-yoniḥ śuci-śravāḥ
amṛtaḥ śāśvataḥ sthānur
varāroho mahā-tapāḥ

- *rudra* Lord Kṛṣṇa cures the disease of material existence afflicting the conditioned souls, *bahu-*
- *sirā* He appears as the thousandheaded Lord Anantadeva,
- *babhrur* – He is the maintainer of the universe;
- *viśva-yoni* He is the creator of millions of universes,
- *śuciśravā* He is supremely pure, and He cleanses whatever impurity may contaminate the hearts of His genuine devotees,
- *amṛta* His handsomeness is as sweet as nectar, and He rescues the devotees from the cycle of repeated birth, old age and death,
- *śāśvata* – He is deathless,
- *sthānur* He eternally appears before the pure devotees and grants them transcendental bliss,
- *varāroha* He always remains in His eternal abode, Goloka Vṛndāvana, and He rescues His devotees from the cycle of birth and death;
- *mahā-tapā* He is Himself the cause of the multiple distresses of material existence.

सर्वगः सर्वविद्वानुर्विष्वक्सेनो जनार्दनः ।
वेदो वेदविद्व्यङ्गो वेदाङ्गो वेदवित्कविः ॥२७॥

27. *sarvagah sarva-vid bhānur*
viśvakseno janārdanaḥ
vedo veda-vid aryaṅgo
vedāṅgo veda-vit kavīḥ

- *sarvaga* Lord Kṛṣṇa is present everywhere in the material manifestation, and He personally reciprocates the loving service rendered by His devotees,
- *sarva-vid* He knows everything auspicious and inauspicious, and He knows all the spiritual and material worlds;

- *bhānu* He is like a brilliant sun shining in this world,
- *viśvakṣeṇa* His associates are like a host of armies stationed in every part of the universe for its protection,
- *janārdana* He crushes the demons who seek to destroy the world, and He protects the saintly devotees by removing all their sufferings,
- *veda* – He is manifest as the Vedic hymns,
- *veda-vit* – He alone is the true knower of the *Vedas*,
- *avyaṅga* the Vedic literature is comprised of His instructions,
- *vedāṅga* He is indirectly described by the six *Vedāṅgas*, which explain grammar, astronomy and similar subjects,
- *veda-vit-kavi* He is the most expert Vedic theologian, philosopher and poet

लोकाध्यक्षः सुराध्यक्षो धर्माध्यक्षः कृताकृतः ।
चतुरात्मा चतुर्व्यूहश्चतुर्दंष्ट्रश्चतुर्भुजः ॥२८॥

28. *lokādhyaṅkṣaḥ surādhyaṅkṣo
dharmādhyaṅkṣaḥ kṛtākṛtaḥ
catur-ātmā catur-vyūhaś
catur-daṁṣṭraś catur-bhujah*

- *lokādhyaṅkṣa* Lord Kṛṣṇa is the master of the Vaisnavas who engage in His devotional service and He is also the master of the *vaidika brāhmaṇas* who worship Him by performance of *agni-hotra yajña*,
- *surādhyaṅkṣa* – He is the master of all the demigods,
- *dharmādhyaṅkṣa* He is the superintendent of religious principles and the final judge of all living entities,
- *kṛtākṛta* He is completely free from all material contact,
- *catur-ātmā* He manifests innumerable four-fold plenary expansions:
- *catur-vyūha* He expands Himself as Lord Vāsudeva, Saṅkarsana, Pradyumna and Aniruddha,
- *catur-daṁṣṭra* He has all the characteristics of an exalted personality
- *catur-bhujā* He manifests as Lord Viṣṇu, who holds a conch, disk, club and lotus in His four hands.

भ्राजिष्णुर्भोजनं भोक्तासहिष्णुर्जगदादिजः ।
अनघो विजयो जेता विश्वयोनिः पुनर्वसुः ॥२९॥

29 *bhṛāṣṇur bhojanam bhoktā*
sahīṣṇur jagad-ādījah
anagha vijayo jetā
viśva-yonih punar-vasuḥ

- *bhṛāṣṇu* – Lord Kṛṣṇa is effulgent,
- *bhojana* – He supplies the necessities of life to all living entities,
- *bhokta* – He relishes the food and other articles offered to Him with devotion, and He is the protector of the gentle devotees;
- *asahīṣṇu* – He is intolerant of the demons;
- *sahīṣṇu* – He tolerates the offenses accidentally committed by His devotees,
- *jagad-ādījah* – He is the Father of Lord Brahmā, the first created entity in the universe
- *anagha* – Although He appears in the material world, He remains always pure, full of transcendental bliss, and free from material contamination,
- *vijaya* – He is allvictorious,
- *jetā* – He can defeat any demon, demigod or living entity, therefore He is the Supreme Person,
- *viśva-yoni* – He is the original creator of all universes,
- *punar-vasu* – He appears again and again within the creation to protect His devotees

उपेन्द्रो वामनः प्रांशुर्मोघः शुचिरूर्जितः ।
 अतीन्द्रः सङ्ग्रहः सर्गो धृतात्मा नियमो यमः ॥३०॥

30. *upendra vāmanaḥ prāṁśu*
amoghaḥ śuciḥ ūrjitaḥ
atīndraḥ saṅgrahaḥ sarga
dhyātā nityamo yamaḥ

- *upendra* – Lord Kṛṣṇa appeared as Indra's younger brother;
- *vāmana* – He appeared as a *brahmacārī brāhmaṇa* to help Indra defeat Balī Mahārāja;
- *prāṁśu* – In the Vāmana incarnation the Lord became so tall He could step over the entire universe,
- *amogha* – His activities are always successful,
- *śuci* – He is supremely pure;
- *ūrjita* – He is so powerful that He easily defeated Balī's whole army,
- *atīndra* – His strength in battle surpasses that of Indra,

- *sangraha* He accepts all those who become devoted to Him,
- *sarga* He created the demigods and everything else,
- *dharma* He enchants and delights the hearts and minds of Indra and all the other devotees,
- *nyama* – He controls the devotees;
- *yama* He resides always in the devotees' hearts and minds.

वेद्यो वैद्यः सदायोगी विरहो माधवो मधुः ।

अतीन्द्रियो महामायो महोत्साहो महाबलः ॥३१॥

31 *vedyo vaidyah sadā-yogī*
viraho mādhave madhuḥ
atīndriyo mahā-māyo
mahotsāho mahā-balaḥ

- *vedya* Lord Kṛṣṇa appeared as Kūrma-avatāra to deliver nectar to the demigods and remove their poverty,
- *vaidya* – He also appeared as Lord Dhanyantari, the original physician, who cures people's diseases simply by the expansion of His fame, and gave nectar to the demigods,
- *sadā yogī* – He always acts for the welfare of the demigods,
- *viraha* He killed the powerful demons eager to fight for the nectar churned from the celestial Ocean of Milk,
- *mādhava* He is the husband of Lakṣmī-devī, who appeared from the Ocean of Milk,
- *madhu* He enchanted Lakṣmī-devī and all the pious demigods with His handsomeness and charm,
- *atīndriya* He disappeared from the demigods along with the nectar, because He always remains invisible to those without pure devotion to Him,
- *mahā-māya* He then appeared in the attractive female form of Mohinī mūrti, bewildering the demons and also Lord Śiva,
- *mahotsāha* He acts to make the demigods successful,
- *mahā-bala* His great prowess can thwart or bewilder anyone.

महाबुद्धिर्महावीर्यो महाशक्तिर्महाद्युतिः ।

अनिर्देश्यवपुः श्रीमान् अमेयात्मा महादिधृक् ॥३२॥

mahā-buddhī mahā-īrya
 mahā-śaktir mahā-dyuh
 anirdeśya vapuḥ śrīmān
 ameyātmā mahādri-dhīk

- **mahā-buddhi** – Lord Kṛṣṇa is supremely intelligent,
- **mahā-vīrya** – He is supremely powerful,
- **mahā-śakti** – He is the master of all transcendental potencies,
- **mahā-dyuti** – He is supremely splendid;
- **anurdeśya vapu** – His transcendental form cannot be seen with material eyesight,
- **śrīmān** – He is supremely handsome;
- **ameyātmā** – no living entity or demigod can measure His unlimited nature,
- **mahāan-dhṛk** – as Lord Kṛṣṇa, He held up the Mandāra Mountain while He and the demigods churned the Ocean of Milk.

महेष्वासो महीभर्ता श्रीनिवासः सतां गतिः ।
अनिरुद्धः सुरानन्दो गोविन्दो गोविन्दा पतिः ॥३३॥

maheṣvāso mahi-bhārta
śrī-nivāsaḥ satām gacch
an ruddhaḥ surānando
govindo govindān pāṭh

- **maheśvāsa** Lord Kṛṣṇa appeared as the celebrated archer Lord Rāmacandra.
- **mañi-bhartā** – He is the maintainer of the Earth,
- **śrīnāvāsa** He is the husband of Sītā the Goddess of Fortune,
- **satām-gatī** He is the master and destination of the devotees,
- **aniruddha** He cannot be controlled by anything except pure devotional service,
- **svānanda** He gives transcendental bliss to the devotees and demigods,
- **govinda** He gives pleasure to the cows, land and senses,
- **govindām-pati** He removes all obstacles from the path of His devotees with His spiritual effulgence

मरीचिर्दमनो हंसः सुपर्नो भुजगोत्तमः ।
हिरण्यनाभः सूतपाः पद्मनाभः प्रजापतिः ॥३४॥

34 maric.r damano hamsah
suparno bhujagorimah
hiraṇya-nābhah sutapāh
padma-nābhah prajā-patiḥ

- **marīci** – Lord Kṛṣṇa is effulgent;
- **damana** - He removes the distress of His devotees;
- **haṁsa** – He appeared as a transcendental swan to enlighten Brahmā and the four Kāmāras;
- **suparna** – He is carried by Garuḍa;
- **bhujagottama** – His Viṣṇu form reclines on Ananta-śeṣa;
- **hṛanva-nābha** – His beautiful navel is as splendid as gold;
- **śatapā** – He appears before the pure devotees who worship Him with great austerity;
- **padma-nābha** – His navel is as beautiful as a lotus flower, and He appears before the pure devotees who worship His lotus feet;
- **prajā-pati** - He is the protector and master of Brahmā, Śiva and all other living entities.

अमृत्युः सर्वदृक् सिंहः सन्धाता सन्धिमान् स्थिरः ।
अजो दुर्मर्षणः शास्ता विश्वनात्मा मुरारिहा ॥३५॥

35 amṛteḥ sarva-dṛk sūtrah
sandhātā sandhīmān sūtrah
ajo durmarṣanah śāśā
vśvudātma svārāḥ

- *amṛtva* Lord Kṛṣṇa is deathless, and also frees His devotees from death,
- *sarva-drk* He sees everything, including the devotional activities of His servants,
- *śmṛha* He sprinkles the nectar of His merciful glance upon His pure devotees and He becomes like a ferocious lion to attack the demons;
- *sandhātā* He is the creator of innumerable universes, and He appeared as Lord Rāmacandra, the most expert archer;
- *sandhymān* In His plan to kill Ravana and rescue Sītā, He became the ally of Sugriva,
- *sthira* He is the constant friend of Vibhīsanā and all who approach to take shelter of Him,
- *aja* He never takes birth in a material body, and He never abandons His friend,
- *durmarsana* – He is merciful.

- *śāstā* He is expert at punishing the demons,
- *viśrutātmā* He is famous as Lord Rāma, the killer of Rāvana, who is very merciful to His devotees,
- *surārihā* He kills the demons who are always inimical to the demigods and devotees

गुरुर्गुरुत्तमो धाम सत्यः सत्यपराक्रमः ।
निमिषोऽनिमिषः स्रग्वी वाचस्पतिरुदारधीः ॥३६॥

36. *guruṛ gurutamo dhāma*
satyaḥ sarya parākramah
nimiṣo 'namiṣaḥ sragvī
vācaspatiṛ udāra-dhīḥ

- *guru* Lord Kṛṣṇa empowers the instructing and initiating spiritual masters to benefit the residents of the material world with His devotional service,
- *gurutama* He is Himself the best of spiritual masters, who taught Brahmā and other great devotees;
- *dhāma* He is the shelter and resting place of everything;
- *sarya* He is the benefactor of Viśvāmitra and other saintly devotees, and He is a way's truthful.
- *sarya-parākrama* His extraordinary prowess is supremely auspicious,
- *namiṣa* He blinks, not recognizing the sinful actions of His devotees,
- *anamiṣa* He never blinks in His continual recognition of the auspicious activities of devotional service;
- *sragvī* – He wears a vajrayantrī garland,
- *vācaspatiṛ* He is the protector of Sarasvatī, the goddess of learning,
- *udāra-dhī* – He is very generous.

अग्रणीर्ग्रामणीः श्रीमान्द्यायो नेता समीरणः ।
सहस्रमूर्धा विश्वात्मा सहस्राक्षः सहस्रपात् ॥३७॥

37. *agranīṛ grāmaṇiḥ śrīmān-*
nyāvo neṭā samīraṇaḥ
śaḥasta mūrdhā viśvātmā
śaḥasrākṣaḥ śaḥasta-pāt

- *agranī* Lord Kṛṣṇa appeared as Matsya-avatāra and rescued the Vedas, which were tied to His horn by the rope of Vasukī nāga;

- *grāmaṇī* Lord Matsya enjoyed pastimes on the waters of devastation as He pulled Lord Mana and other sages in a golden boat,
- *śrīmān nyāya* Lord Matsya spoke the message of the Vedas and protected them at the time of devastation,
- *netā* – He is the leader of all living entities;
- *saṁtrāṇa* He moves with consummate grace;
- *sahasra mūrdhā* He has uncountable thousands of heads;
- *viśvātmā* He is the Supreme Soul who pervades the entire universe;
- *sahasrakṣa* – He has uncountable thousands of eyes;
- *sahasra-pāt* – He has uncountable thousands of feet

आवर्त्तनो निवृत्तात्मा संवृतः सम्प्रतर्दनः ।

अहः सम्वर्तको वह्निरन्तो धरणीधरः ॥३८॥

38. *āvartanao nivṛtātmā
saṁvṛtaḥ saṁpratardanaḥ
aḥaḥ samvartako vahnir
anāṇo dharaṇī-dharaḥ*

- *āvartana* – Lord Kṛṣṇa causes the conditioned souls to experience the cycle of birth and death,
- *nivṛtātmā* – He is full of spiritual opulences and resides in the eternal spiritual world, free from material contact;
- *saṁvṛta* He always remains invisible to the conditioned souls who are very eager to experience the tiny happiness of material existence;
- *saṁpratardana* He causes distress to the demons who are opposed to Him, even if they pose as scholars, saintly persons or demigods;
- *aḥa* He is the succession of days, and He speaks very eloquently and sweetly,
- *saṁvartaka* – He is time itself,
- *vahnir* with a part of Himself He carries the weight of the entire universe,
- *anāṇa* He is supremely independent, nevertheless at intervals He descends to this material world for the welfare of the conditioned souls,
- *dharaṇī-dhara* – He is the maintainer of the Earth

सुप्रसादः प्रसन्नात्मा विश्वधृग्विश्वभुग्विभुः ।
सत्कर्ता सत्कृतः साधुर्जह्नुर्नारायणो नरः ॥३९॥

39. *suprasādaḥ prasannātmā*
viśva-dhṛg viśva-bhug vibhuḥ
sat-kartā sat-kṛtaḥ sādhuḥ
jahnuḥ nārāyaṇo naraḥ

- *suprasāda* – Lord Kṛṣṇa is very merciful,
- *prasannātmā* – His desires are always fulfilled, and His heart and mind are always clear and pure.
- *viśva-dhṛg* – He maintains innumerable material universes,
- *viśva-bhuk* – He protects the material universes;
- *vibhu* – He is the allpervading and powerful, unlimited and fearless Supreme Controller;
- *sat-kartā* – He is the benefactor of the demigods, *pitās*, *brāhmanas* and devotees.
- *sat-kṛta* – the demigods, *pitās*, *brāhmanas* and devotees worship Him,
- *sādhu* – He is the benefactor of all living entities and His transcendental form is free from any touch of matter;
- *jahnu* – He defeats the enemies of His devotees;
- *nārāyaṇa* – He is the shelter within whom all living entities rest, and He is the destroyer of ignorance;
- *nara* – He is the Supersoul who resides in the hearts of all beings.

असंख्येयोऽप्रमेयात्मा विशिष्टः शिष्टकृच्छुचिः ।
सिद्धार्थः सिद्धसङ्कल्पः सिद्धिदः सिद्धिसाधनः ॥४०॥

40. *asankhyeṇo aprameyātmā*
viśiṣṭaḥ śiṣṭa-kṛc chuciḥ
siddhārthaḥ siddha-saṅkalpaḥ
siddhidāḥ siddhi-sādhanaḥ

- *asankhyeṇa* – Lord Kṛṣṇa's transcendental attributes are uncountable,
- *aprimeyātmā* – His patience is unlimited,
- *viśiṣṭa* – His opulences are unlimited,
- *śiṣṭa-kṛt* – He gives His devotees great faith in the message of the *Vedas*, transforming them into the most elevated of peaceful saintly persons,

- *śuci* – simply by hearing about Him or remembering Him, all living entities become purified and the entire world becomes auspicious,
- *siddhārtha siddha sankalpa* – all His desires are automatically fulfilled by His internal potency
- *siddhida* – He alone fulfills the desires of all living entities,
- *siddhi sādhana* – The saintly devotees become free from all impediments and attain success in their devotional activities simply by remembering Him

वृषाही वृषभो विष्णुर्वृषपर्व वृषोदर ।
वर्धनो वर्धमानश्च विविक्तः श्रुतिसागरः ॥४१॥

41 *vrṣāhi vrṣabho viṣṇuḥ*
vrṣaparvā vrṣodarah
vardhanaḥ vardhamānaś ca
viviktaḥ śruti-sāgarah

- *vrṣāhi* – Lord Kṛṣṇa's transcendental qualities eclipse the glory of Indra,
- *vrṣabha* – Lord Kṛṣṇa illuminates and protects the entire world by teaching the principles of devotional service,
- *viṣṇu* – He is all pervading, present in every atom of the cosmic manifestation,
- *vrṣaparvā* – He is a jubilant festival for Indra and the best of the *vṛgīs*,
- *vrṣodara* – He protects Indra like a mother protects her child,
- *vardhana* – He causes the *prajāpatis* to prosper,
- *vardhamāna* – He considers even the smallest gift given by His pure devotee to be very great
- *ca* – and,
- *vivikta* – He remains always free from contact with the modes of material nature although He is present everywhere throughout the cosmic manifestation,
- *śruti sāgara* – He is the great ocean into which all the rivers of Vedic knowledge converge

सुभुजो दुर्धरो वाग्मी महेन्द्रो वसुदो वसुः ।
नैकरूपो बृहद्रूपः शिपिविष्टः प्रकाशनः ॥४२॥

42 *subhujā durdhara vāgmī*
mahendro vasuḍo vasuḥ
naiḥka-rūpo brhad rūpaḥ
śipī viṣṭaḥ prakāśanaḥ

- *subhujā* Lord Kṛṣṇa grants fearlessness to the devotees and protects the *Vedas* with His strong arms,
- *durdhara* He cannot be defeated by Madhu, Kaitabha or any other demon,
- *vāgmī* He is supremely eloquent and is the proper object of eloquent prayers,
- *mahendra* He is the supreme monarch who possesses all opulence,
- *vasudā* He defeats the demons, gives shelter to the living entities, and grants nectarean ecstatic devotional emotions to the pure devotees,
- *vasu* He appears before those who understand His transcendental glories, becoming their only wealth,
- *naika-rūpa* He appears in many different forms to satisfy the desires of His devotees,
- *bṛhad-rūpa* His transcendental form is greater than everything,
- *śipī-viṣṭa* He enters the waters of devastation and causes the inundation at the end of the universe,
- *prakāśana* He is the original cause of the cosmic manifestation, and He rescued the *Vedas* from the demons Madhu and Kaitabha.

ओजस्तेजो द्युतिधरः प्रकाशात्माप्रतापनः ।

ऋद्धः स्पष्टाक्षरो मन्त्रश्चन्द्राशुर्भास्कराद्युतिः ॥४३॥

43. *ojas tejo dyuti-dharaḥ*
prakāśātma-pratāpanaḥ
rdhah spaṣṭākṣaro mantras
candrāmsur bhāskarā-dyutih

- *oja* – Lord Kṛṣṇa is supremely powerful,
- *teja* – He is the source of all power;
- *dyuti-dhara* – He is handsomely effulgent,
- *prakāśātma* He personally appears before His pure devotees,
- *pratāpana* – He gives trouble to the demons;
- *rdha* – He is full of all transcendental opulence,
- *spaṣṭākṣara* – He teaches the message of the *Vedas*,
- *mantra* He reveals the truth of His confidential pastimes to His most exalted and intimate devotees;
- *candrāmsu* – He is as splendid as the moon,

- *bhāskarā-dyuti* He defeated the demons Madhu and Kaiṭabha with the supreme power of His effulgence.

अमृतांशुद्वो भानुः शशबिन्दुः सुरेश्वरः ।
औषधं जगतः सेतुः सत्यधर्मपराक्रमः ॥४४॥

44 *amṛtāṁśudbhavo bhānuḥ*
śaśabinduḥ sureśvaraḥ
auṣadham jagataḥ setuḥ
satya-dharma parākramah

- *amṛtāṁśudbhava* Lord Kṛṣṇa is the Father of the moon,
- *bhānu* – He is very powerful and splendid,
- *śaśabindu* He defeats the atheists,
- *sureśvara* He is the Supreme Personality of Godhead understood by the theists,
- *auṣadham* pure devotional service to Him is the nectar-medicine that counteracts the poisonous snakebite of material existence;
- *jagata setu* – He is the eternal enemy of all demons;
- *satyadharma-parākramah* He defeats the speculative impersonalist philosophers and establishes the actual truth of spiritual variety within oneness.

भूतभव्यभवन्नाथ पवनः पावनोऽनलः ।
कामहा कामकृत्कान्तः कामः कामप्रदः प्रभुः ॥४५॥

45. *bhūta-bhavya-bhavan-nātha*
pavanaḥ pāvano 'nalah
kāmahā kāmakṛt kāntah
kāmaḥ kāma-pradaḥ prabhuḥ

- *bhūta-bhavya bhavan-nātha* Lord Kṛṣṇa always has been, is, and always will be the supreme master of all living entities,
- *pavana* He rescues the living entities from material existence with His merciful side-long glance,
- *pāvana* - He purifies the devotees,
- *anala* He appears in many forms to protect the devotees,
- *kāmahā kāmakṛt* He kills the material desires of His devotees, tearing them into pieces,
- *kānta* He is the supreme handsomeness, the object of the aspirations of the saintly *paramahamsas*

- *kāma* – He is the source of all that is desirable, even for the bewildered living beings;
- *kāmaprada* – He grants sense gratification, liberation or whatever is desired by the conditioned souls,
- *prabhu* – He is omnipotent

युगादिकृद्युगावर्तो नैकमायो महाशनः ।
अदृश्यो व्यक्तरूपश्च सहस्रजिदनन्तजित् ॥४६॥

46. *yugādi-kṛd yugāvartō
nāika-māyo mahāśanaḥ
adrśyo vyakta-rūpaś ca
sahasra-jit ananta-jit*

- *yugādi-kṛt* – Lord Kṛṣṇa inaugurates the four *yugas* by appearing as the *yuga-avatāras*
- *yugāvarta* – He causes the succession of the four *yugas*,
- *nāika-māya* – He teaches the specific process of spiritual realization intended for each *yuga*,
- *mahāśana* – He is full of transcendental knowledge, opulence and renunciation,
- *adrśya* – He is invisible to the uncivilized and demonic,
- *vyakta-rūpa* – His form is unlimited;
- *ca* – and,
- *sahasra-jit* – He defeats thousands of uncivilized atheists,
- *ananta-jit* – He defeats unlimited numbers of atheists.

इष्टो विशिष्टः शिष्टेष्टः शिखण्डी नहुषो वृषः ।
क्रोधहा क्रोधकृत्कर्ता विश्वबाहुर्महीधरः ॥४७॥

47. *iṣṭo viśiṣṭaḥ śiṣṭeṣṭaḥ
śikhandī nahuṣo vṛṣaḥ
krodhahā krodha-kṛt kartā
viśva-bāhur mahī-dharaḥ*

- *iṣṭa* – Lord Kṛṣṇa is worshiped and glorified by Brahmā, Śiva and all demigods and saintly persons,
- *viśiṣṭa* – He is splendidly manifest in the abode of Mathurā, holding the *sudarṣana-cakra*, club, lotus and conch, and decorated with the Kaustubha jewel and other ornaments,
- *śiṣṭeṣṭa* – He is worshiped by those who know the purpose of the *Vedas*

- *śikhaṇḍī* in His Vṛndāvana pastimes He is crowned with a peacock feather;
- *naḥuṣa* His handsomeness enchanted the minds of the residents of Vrajabhūmi.
- *vr̥ṣa* He showered a rain of transcendental nectar of bliss and pure love of Godhead upon the residents of Vraja.
- *krodhahā* When His mother Yaśodā became angry upon hearing the description of His naughty childhood pranks, He pacified her with sweet words;
- *krodha-kṛt* when Yaśodā interrupted feeding Him to tend to the overflowing pot of boiling milk, He became angry and broke the butter-pot.
- *kartā* - He killed the host of demons Kāṁsa sent to Vṛndāvana,
- *viśva-bāhu* He protects the entire universe with His powerful arms,
- *māhāt̥dhara* He lifted Govardhana Hill to protect the residents of Vrajabhūmi.

अच्युतः प्रथितः प्राणः प्राणदो वासवानुजः ।

अपांनिधिरधिष्ठानमप्रमत्तः प्रतिष्ठितः ॥४८॥

48. *acyutaḥ prathitaḥ prāṇaḥ*
prāṇado vāsavanujah
apāṇ-nidhir adhiṣṭānam
apramattaḥ pratiṣṭhitaḥ

- *acyuta* Lord Kṛṣṇa is eternal and unchanging, and He is the protector of the residents of Vraja.
- *prathita* He is famous throughout the entire universe, but especially in Vrajabhūmi.
- *prāṇa* He is the object of the pure love of the residents of Vraja.
- *prāṇada* He is the source of the strength and very life of the residents of Vraja.
- *vāsavanuja* even though Indra offended Him by trying to flood Vṛndāvana with rain, Kṛṣṇa kindly appeared before him.
- *apāṇ-nidhi* after He forgave Indra's offense, He was bathed by the milk of the *surabhi* cows, who proclaimed that Kṛṣṇa was their Indra;
- *adhiṣṭānam* Lord Kṛṣṇa is personally manifest as the transcendental abode of Mathurā and other places where He performed pastimes;
- *apramatta* He protects the residents of Vrajabhūmi with great care and attention.
- *pratiṣṭhita* all the cowherd men respect Him because He is the son of Nanda Mahārāja, the king of Vraja.

स्कन्दः स्कन्दधरो धुर्यो वरदो वायुवाहनः ।
वासुदेवो बृहद्भानुरादिदेवः पुरन्दरः ॥४९॥

49 skandah skanda-dharao dhuryo
varado vāyu vāhanah
vāsudevo brhad-bhānur
ādi-devaḥ purandarah

- skanda – Lord Kṛṣṇa causes demons like Kāṁsa to wither away.
- skanda dhara – He grants strength to Kārtikeya, the general of the demigod armies,
- dhurya – the burden of the entire universe rests on Him,
- varada – He grants the benedictions desired by Sudāma and all other devotees,
- vāyu-vāhana – He is the source of life for all living entities, and His chariot moves faster than the wind,
- vāsudeva – He is the son of King Vasudeva.
- brhad-bhānu – He is greatly effulgent;
- ādi-deva – He is the original Supreme Godhead.
- purandara – He is the destroyer of the demons.

अशोकस्तारणस्तारः शुरः शौरिर्जनेश्वरः ।
अनुकूलः शतावर्तः पद्मी पद्मनिभेक्षणः ॥५०॥

50 aśokaḥ tāraṇas tārah
śuraḥ śauri-janeśvarah
anukūlah śatāvartah
padmī padma-nibhekṣanah

- aśoka – Lord Kṛṣṇa removed the lamentation of the Earth planet,
- tāraṇa – He also removed the devotees' fear of the demonic rulers who were actually thieves disguised as kings,
- tāra – He removes the devotees' fear of repeated birth, old age, disease and death,
- śura – He is very powerful and heroic,
- śauri – He appeared in the dynasty of the great devotee and powerful King Devamīda,
- janeśvara – He ruled over Mathurā as king, delighting the citizens with transcendental bliss and He is also the supreme ruler of all living entities in the material and spiritual worlds,

- *anukūla* He is the dearest wellwisher of the residents of Mathurā, and everyone else as well,
- *śatāvarta* His transcendental opulence and prowess bewilder both the demons headed by Kāṁsa and the devotees headed by Nārada,
- *padmī* He playfully holds a lotus flower,
- *padma nibhekṣana* His eyes are as beautiful as lotus flowers, and His eternal abode Gokula appears like a great lotus flower

पद्मनाभोऽरविन्दाक्षः पद्मगर्भः शरीरभृत् ।

महर्द्धिरुद्धो वृद्धात्मा महाक्षो गरुडध्वजः ॥५१॥

- 51 *padma nābho 'ravindāksaḥ*
padma-garbhaḥ śarīra-bhṛt
maharddhir uddho vṛddhātmā
mahākṣo garuḍa-dhvajaḥ

- *padma-nābha* Lord Kṛṣṇa's navel is like a lake from which has sprouted the lotus flower where Lord Brāhmā takes birth,
- *aravindāksa* His eyes are like fully blossomed lotus flowers,
- *padmagarbha* – He always resides in the lotus like hearts of the gopīs and other intimate devotees,
- *śarīra bhṛt* – He always protects the devotees who meditate on Him seated on the lotus of their hearts,
- *maharddhī* He is full of all transcendental opulences,
- *uddha* He is endowed with omniscience and other inconceivable transcendental powers and qualities,
- *vṛddhātmā* He pervades all the universes and enjoys innumerable transcendental pastimes,
- *mahākṣa* His handsome eyes are very large, and His transcendental form cannot be understood with the limited material senses,
- *garuḍa dhvaja* His chariot carries a battle-flag marked with the emblem of Garuḍa

अतुलः शरभो भीमः समयजो हविर्हरिः ।

सर्वलक्षणलक्षण्यो लक्ष्मीवान् समितिष्ठयः ॥५२॥

52 *atulaḥ śarabho bhīmaḥ
samavajño haviṣ-ḥariḥ
sarva-lakṣaṇa-lakṣaṇyo
lakṣmīvān samantājayaḥ*

- *atula* – Lord Kṛṣṇa's transcendental form is incomparable,
- *śarabha* – He is like a ferocious śarabha beast that destroys the demons;
- *bhīma* – He liberates the fortunate demons He kills;
- *samavajña* – understanding His servants' devotion, He gives them the result earned by their efforts at the appropriate time;
- *haviṣ-ḥari* – as the Supersoul within the hearts of His representatives the demigods, He personally accepts the gha offered to them in the agnihotra *vajña*;
- *sarva-lakṣaṇa-lakṣaṇya* – He is endowed with all the auspicious signs and characteristics that identify a great personality;
- *lakṣmīvān* – His original form in Gokula is endowed with all transcendental handsomeness and opulence;
- *samantājaya* – He is always victorious in battle.

विवशरो रोहितो मार्गो हेतुर्दामोदरः सहः ।

महीधरो महाभागो वेगवान् अमिताशनः ॥५३॥

53. *vikṣaro roḥito mārgo
hetuṛ dāmodarah saḥaḥ
maḥi-dharo mahā bhāgo
vegavān amitāśanah*

- *vikṣara* – Lord Kṛṣṇa is always affectionate to those who take shelter of Him,
- *roḥita* – He becomes angry at those who try to harm those who take shelter of Him
- *mārga* – inspired by His ever fresh transcendental qualities, His devotees always search for Him, and He reveals the path of enlightenment to them,
- *hetu* – He inspires great love in the hearts of His devotees, and He is the source of everything,
- *dāmodara* – He allowed Mother Yaśodā to tie His waist with a rope;
- *saha* – He patiently tolerated Mother Yaśodā's chastisement, which was inspired by pure parental love;
- *maḥi dhara* – His birthday is a great celebration in Gokula, where His transcendental names, pastimes, qualities and forms are glorified,

- *mahā-bhāga* — devotional service to Him is the best of all spiritual activities,
- *vegavān* — He can run faster than anyone, and is thus always ahead of everyone else, and He runs quickly in His pastimes of transcendental friendship with the cowherd boys of Vṛndāvana,
- *amṛtāśana* — He assumed a gigantic form and ate all the cakes, condensed-milk products and other offerings the cowherd men made to Govardhana Hill.

उद्धवः क्षोभणो देवः श्रीगर्भः परमेश्वरः ।
करणं कारनं कर्ता विकर्तागहनो गुह ॥५४॥

54 *uddhavaḥ kṣobhaṇo devaḥ*
śrī-garbhaḥ parameśvaraḥ
karanam kāvanam kartā
vikartā gahano guhaḥ

- *uddhava* — Lord Kṛṣṇa liberated the sons of Kuvera by dragging a heavy mortar between the two *ṛamaṭa-aryama* trees;
- *kṣobhana* — the devotees become agitated with transcendental bliss by hearing His qualities, pastimes, names and forms;
- *deva* — He enjoys transcendental pastimes;
- *śrī-garbha* — He is the proprietor of all the opulence in the universe, and He revealed that opulence to Mother Yaśodā when she looked in His mouth to see if He had eaten clay;
- *parameśvara* — He is the master of Śrīmatī Rādhārāṇī, the supreme Goddess of Fortune;
- *karanam* — He is the master of the devotees, helping them attain perfection in *bhakti-yoga*;
- *kāvanam* — He created the material world using His three internal potencies: *hlāḍinī*, *sandhinī*, and *sambhūt*;
- *kartā* — He is the ultimate creator, *vikartā* — He is the actual creator, situated in the heart of the secondary creator *Brahmā*;
- *gahana* — His intelligence is very subtle and only the most wise can understand His thoughts and intentions,
- *guha* — He desires to perform confidential pastimes with the residents of Vrajabhūmi.

व्यवसायो व्यवस्थानः संस्थानः स्थानदो ध्रुवः ।
परर्द्धिः परमस्पष्टः तुष्टः पुष्टः शुभेक्षणः ॥५५॥

55. *vyavasāyo vyavasthānaḥ
saṁsthānaḥ sthānado dhruvaḥ
pararddhḥ parama-spaṣṭaḥ
tuṣṭaḥ puṣṭaḥ subheksanaḥ*

- *vyavasāya* – the final conclusion of all Vedic literature is that Lord Kṛṣṇa is the Supreme Personality of Godhead;
- *vyavasthāna* – He is endowed with innumerable eternal transcendental qualities,
- *saṁsthāna* – He is eternally youthful, and the entire cosmic manifestation enters into Him at the time of annihilation;
- *sthānada* – He gives His devotees the most desirable destination of eternal residence in the spiritual world
- *dhruva* – He even becomes the submissive follower of His pure devotee,
- *pararddhḥ* – He is endowed with all transcendental opulence;
- *parama-spaṣṭa* – all Vedic literature glorifies Him.
- *tuṣṭa* – He is always full of transcendental bliss;
- *puṣṭa* – the devotees always try to please Him by offering fragrant incense, palatable food and other pleasing substances;
- *subheksana* – His merciful glance is the beginning of all auspiciousness.

रामो विरामो विरजोमार्गो नेयो नयोऽनयः ।
वीरः शक्तिमतां श्रेष्ठो धर्मो धर्मविदुत्तमः ॥५६॥

56. *rāmo virāmo virajomārgo
neyo nayo nayah
vīraḥ śaktimatām śreṣṭho
dharma dharmavid-uttamah*

- *rāma* – Lord Kṛṣṇa delights the hearts of the yogis, and He enjoys transcendental pastimes with Śrīmatī Rādhārāṇī and the gopīs of Vṛndāvana,
- *virāma* – He is the ultimate boundary within which everything exists,
- *viraja mārga* – the devotees attain Him by following the supreme path of devotional service;
- *neva* – He is submissive to the devotees who approach Him in friendship,
- *naya* – He carries out the orders of His pure devotees,
- *anaya* – those who ignore His orders cannot attain an auspicious destination,

- *vīra* He is the unequalled hero who casually severed Śiśupāla's head and killed many other demons,
- *śaktimatām treṣṭha* He is the best of all powerful demigods and *yogīs*
- *dharma* He is the sustainer of all planets and all living entities,
- *dharma-vid uttama* He is the maintainer of Manu and all others who know the truth of spiritual life

वैकुण्ठः पुरुषः प्रानः प्राणदः प्रणवः पृथुः ।
हिरण्यगर्भः शत्रुघ्नो व्यामो वायुरधोक्षजः ॥५७॥

57 *vaikunṭhaḥ puruṣaḥ prānaḥ
prānadaḥ pranavaḥ pṛthuh
hiraṇya-garbhah śatrughno
vyāpto vāyur adhokṣajah*

- *va.kunṭha* Lord Kṛṣṇa appeared as the son of Vaikuntha-devī, the wife of Śubhra
- *puruṣa* – He is the Supreme Person,
- *prāna* – He is as dear as life to the devotees;
- *prānada* – He purifies the devotees' senses;
- *pranava* – He is eternally young, and He is worthy of the respectful obeisances of all living entities,
- *pṛtha* – He generously considers His devotees equal to Himself
- *hiraṇya-garbhah* He is knowledge, He is the goal of knowledge, and He is approached by cultivation of transcendental knowledge;
- *śatrughna* He kills lust, greed and all other enemies of His devotees
- *vyāpta* attracted by the love of His devotees, He remains forever within their hearts.
- *vāyu* He defeated Jarāsandha, the King of Magadha, many times,
- *adhokṣaj* He is beyond the reach of blunt material senses, and He killed the demon Śakaṭāsura while resting beneath a cart

ऋतुः सुदर्शनः कालः परमेष्ठी परिग्रहः ।
उग्रः संवत्सरो दक्षो विश्रामो विश्वदक्षिनः ॥५८॥

58. *rtuḥ sudarśanaḥ kālāḥ*
parameṣṭhī parigrahaḥ
ugraḥ saṁvatsaro dakṣo
viśrāmo viśva-dakṣiṇaḥ

- *rtu* Lord Kṛṣṇa, who is endowed with all wonderful transcendental qualities, enters the hearts of His pure devotees, who are full of love for Him,
- *sudarśana* He is supremely handsome,
- *kāla* He is the time factor that destroys all material things
- *parameṣṭhī* - He removed the burden of the Earth,
- *parigraha* the demigods are not supreme, but Kṛṣṇa is the Supreme Personality of Godhead
- *ugra* He assumes a terrible feature to kill the demons,
- *saṁvatsara* - He always remains with His devotees;
- *dakṣa* His supreme handsomeness is revealed to the residents of Vṛndānava,
- *viśrāma* - He removes the devotees' fatigue, as He removed the *gopīs'* fatigue during the *rāsa* dance;
- *viśva-dakṣiṇa* He gives the entire world, and even Himself, to His pure devotee.

विस्तारः स्थावरः स्थाणुः प्रमाणं बीजमव्ययम् ।
 अर्थोऽनर्थो महाकोशो महाभागो महाधनः ॥५९॥

59. *viśtāraḥ sthāvaraḥ sthānuḥ*
pramāṇam bījam avyayaṁ
arthaḥ narthaḥ mahā-kośo
mahā-bhāgo mahā-dhanaḥ

- *viśtāra* Lord Kṛṣṇa engages in many different loving relationships with His devotees,
- *sthāvara* He restored the Earth to a peaceful condition by removing the unnecessary armies of the demonic kings,
- *sthānu* He appears at the end of Kali yuga as Lord Kalki to reestablish the Vedic principles,
- *pramāṇam* - He always speaks the truth;
- *bījam avyayaṁ* He is the imperishable seed of all existence,
- *artha* pure devotees who are free from material desires strive to attain Him,
- *anartha* those who are filled with material desires cannot strive to attain Him, but prefer to worship the demigods to attain heavenly sense gratification in the *svarga* planets;

- *mahā-kośa* He is the master of an unlimited treasury;
- *mahā bhāga* He is full of all transcendental opulence,
- *mahā-dhana* He is the master of all wealth and the greatest giver

अनिर्विण्णं स्थविष्ठो भूर्धर्मयूपो महामखः ।
नक्षत्रनेमिर्नक्षत्री क्षमः क्षामः समीहन ॥६०॥

60. *anirvinnah sthaviṣṭho bhūr
dharma yūpo mahā makhah
nakṣatra-nemiḥ nakṣatrī
kṣamah kṣāmaḥ samīhanah*

- *anirvinnah* Lord Kṛṣṇa is not discouraged by the rebelliousness of the conditioned souls, but always acts for their welfare and protection;
- *sthaviṣṭha* His form is larger than the *śiśumāra-cakra* star cluster;
- *bhū* He appears as the Dhruvaloka planet, about which the other planets revolve,
- *dharma-yūpa* He is the pillar upon which all religious principles rest,
- *mahā-mukha* - all the great Vedic sacrifices are meant for His satisfaction,
- *nakṣatra nemi* - He causes the motions of all the planets,
- *nakṣatrī* - He is the ruler of all stars and planets;
- *kṣama* He controls the movement of the planets,
- *kṣāma* - He is situated within all planets;
- *samīhana* pious and intelligent persons aspire to attain Him

यज्ञ इज्यो महोज्यश्च क्रतुः सत्रं सतां गतिः ।
सर्वदर्शी विमुक्तात्मा सर्वज्ञो ज्ञानमुत्तमम् ॥६१॥

61. *yajña iḥya mahajyaś ca
kratuḥ satraṁ satāṁ gatiḥ
sarva-darśī vimuktātmā
sarvajña jñānam uttamam*

- *yajña* Lord Kṛṣṇa appeared as the Yajña-avatāra, the son of Prajāpati Ruci and Akūti-devī;
- *iḥya* - He is the supreme object of worship;
- *mahajya* He should be worshiped with all grandeur and all royal paraphernalia;
- *ca* - and,

- *kratu* – the ritualistic ceremonies prescribed in the *Vedas* are intended for glorifying Him,
- *satram* – He is the protector of the devotees, and they value Him as their only wealth.
- *satām gatā* – only the pure devotees are able to attain His association,
- *sarva-darśī* – He sees everything, and He pays special attention to the activities of His devotees,
- *vimuktātmā* – He is free from any material contact,
- *sarvajña* – He knows everything,
- *jñānam uttamam* – He is the supreme object of knowledge

सुव्रतः सुमुखः सूक्ष्मः सुघोषः सुखदः सुहृत् ।
मनोहरोऽजितक्रोधो वीरबाहुर्विदारणः ॥६२॥

62. *suvrataḥ sumukhaḥ sūkṣmaḥ*
sughoṣaḥ sukhadaḥ suhṛt
manoharo 'jita-krodho
vīra-bāhur vidāraṇaḥ

- *suvrata* – Lord Kṛṣṇa is pleased with the devotees who faithfully keep their vows to serve Him,
- *sumukha* – His smiling face reveals His bliss;
- *sūkṣma* – His spiritual form is eternal, full of knowledge and bliss,
- *sughoṣa* – He charms and pleases the minds and hearts of all living entities by expertly playing His flute;
- *sukhada* – He delights everyone;
- *suhṛt* – He is the well wishing friend of the devotees,
- *manohara* – the handsomeness of His three-told bending form captures the devotees' minds;
- *jita-krodha* – He did not become angry when attacked by the Kālīya serpent, but was merciful to His adversary;
- *vīra-bāhu* – He can crush the greatest hero with His powerful arms,
- *vidāraṇa* – He easily split Bakāsura's beak as if it was a blade of grass, even though Bakāsura was as big as a mountain.

स्वापनः स्ववशो व्यापी नैकात्मा नैककर्मवक्त्रं तु ।
वत्सरो वत्सलो वत्सी रत्नगर्भो धनेश्वरः ॥६३॥

63. *svāpanaḥ svavaśo vyāpi
na kāmā na ka karma-kṛt
vatsaro vatsalo vatsī
ratna-garbho dhaneśvaraḥ*

- *svāpana* – Lord Kṛṣṇa devotedly massages the lotus feet of Lord Balarāma, fatigued with the day's playing in the groves of Vṛndāvana, and makes Him fall asleep.
- *svavaśa* – He is supremely independent, and by His own wish He convinced the residents of Vraja to worship Govardhana Hill instead of Indra.
- *vyāpi* – He is present everywhere at every moment;
- *na kāmā* – He expands His original form into innumerable viṣṇu *tattva* forms.
- *na ka karma-kṛt* – He enjoys various wonderful transcendental pastimes to accommodate the varieties of spiritual love of different devotees;
- *vatsara* – He personally calls each calf by its own name.
- *vatsala* – He is very affectionate to His calves;
- *vatsī* – He is the master of innumerable calves.
- *ratna-garbha* – He is the most precious jewel born of Yaśodā devī.
- *dhaneśvara* – He is the master of numberless *surabhi* cows.

धर्मगुप्धर्मकृद्दुर्मि सदसत्क्षरमक्षरम् ।
अविज्ञाता सहस्रांशुर्विधाता कृतलक्षणः ॥६४॥

64. *dharma-gup dharma-kṛd dharmi
sad asat ksaram akṣaram
avijñātā sahasrāṁśur
vidhātā kṛta-lakṣaṇaḥ*

- *dharma-gup* – Lord Kṛṣṇa protects the religious principles taught in the *Vedas*.
- *dharma-kṛt* – He teaches the principles of religion for the welfare of all living entities.
- *dharmi* – He sets the perfect example of following religious principles.
- *sat* – He exists eternally in the past, present and future;
- *asat* – He is always free from lamentation and death.
- *ksaram* – His lotus feet are the supreme object of worship for all living entities, and He protects the devotees from the demons.
- *akṣaram* – He is the sacred syllable om.
- *avijñātā* – He excuses the offenses of those who take shelter of Him.

- *sahasrāṁśu* He is omniscient;
- *vidhātā* He forgives the offenses of the surrendered souls,
- *kṛta-taksana* He reveals His original form to the most exalted devotees.

गभस्तिनेमिः सत्त्वस्थः सिंहो भूतमहेश्वरः ।
आदिदेवो महादेवो देवेशो देवभृद्गुरुः ॥६५॥

65. *gabhasti-nemiḥ satva-siṅhaḥ*
siṁho bhūta-maheśvaraḥ
ādi-deva mahā-deva
devēśo deva-bhṛt guruḥ

- *gabhasti-nemiḥ* Lord Kṛṣṇa holds the effulgent *sudarṣana-cakra* to protect the devotees from the messengers of Yamarāja;
- *sattva-siṅha* He remains always situated in the hearts of the pure devotees.
- *siṁha* He appears like a ferocious lion to protect the devotees from any Yamadūta who attempts to take them into custody,
- *bhūta-maheśvara* – He is the absolute monarch who controls Yamarāja and his followers
- *ādi-deva* He is the original spiritual master, the teacher of Yamarāja and his followers
- *mahādeva* – He relishes the pastimes performed with His devotees, and He yearns to crush whoever would harm His devotees;
- *devēśa* – He relishes His pastimes of childhood play with His cowherd boy friends, and He forgives any offenses they may commit in the course of playing,
- *deva-bhṛt guru* He is the teacher and maintainer of Brahmā, Śiva and all the dem gods.

उत्तरो गोपतिर्गोमा ज्ञानगम्यः पुरातनः ।
शरीरभूतभृद्गोक्ता कपीन्दो भूरिदक्षिणः ॥६६॥

66. *uttaro gopatiḥ goptā*
jñāna-gamyaḥ purāṇaḥ
śarīra-bhūta-bhṛt bhoktā
kapīndro bhūri-dakṣiṇaḥ

- *uttara* Lord Kṛṣṇa is the best person because He possesses unlimited wonderful potencies,
- *gopatiḥ* Sūrya the sun-god considers Him to be his supreme master,
- *goptā* He is the protector of all living entities,
- *jñāna-gamya* He is understood by spiritual enlightenment,

- *purātana* He expands Himself as *paramātmā*, the Supersoul in the bodies of all conditioned souls, and He is the oldest person,
- *śarīrabhūta bhṛt* the transcendental abode of Vṛndāvana is a manifestation of His personal form,
- *bhoktā* He eternally relishes pastimes in that spiritual land of Vṛndāvana,
- *kapīndra* He is the master of the monkeys of Vṛndāvana who participate in His childhood pastimes,
- *bhūti dakṣiṇa* on His birthday celebration He gives abundant charity to the *brāhmaṇas*

सोमपोऽमृतपः सोमः पुरुजित्पुरुसत्तमः ।

विनयो जयः सत्यसन्धो दाशार्हः सात्वतां पतिः ॥६७॥

67. *somapo 'myatapah somah*

purujit puru sattamah

vinayo jayah satya sandho

dāśārhaḥ sārvatām patiḥ

- *somapa* – Lord Kṛṣṇa protects the demigod Śiva;
- *amyatapā* – He protects all the demigods,
- *soma* – He is very famous and handsome, like a transcendental moon shining over Gokula
- *purujit* He is very powerful and defeats all His enemies,
- *puru-sattama* – He is the best of all living entities,
- *vinaya* the members of the Yādu dynasty humbly serve Him, and He reciprocates by humbly rendering similar service to them,
- *jaya* the affection the Yādus bear for Him has defeated and controlled Him
- *satya sandha* He promises to always protect His devotees,
- *dāśārha* He appeared in the dynasty of King Daśārha, and He is the most valuable thing in existence;
- *sārvatām pati* He is the protector of the Yādus, and the Lord and master of the great souls who preach the truth about Him for the benefit of the conditioned souls

जीवो विनयिता साक्षी मुकुन्दोऽमितविक्रमः ।

अम्भोनिधिरनन्तात्मा महोदधिशयोऽन्तकः ॥६८॥

68. *jīva vīṇayitā sākṣī*
mukundo 'mṛta-vikramah
ambho nadhāt anantātmā
mahodadhī-śayaḥ 'nṛkaḥ

- *jīva* – Lord Kṛṣṇa gives life to the devotees distressed by His absence by giving them His nectarean spiritual association,
- *vīṇayitā* – He protects His devotees as if they were His own children,
- *sākṣī* – He is perfectly aware of how distressed they are by not being able to associate with Him directly,
- *mukunda* – His smiling face is as beautiful as a *kunda* flower,
- *amṛta-vikrama* – He uses His unlimited prowess to protect His devotees,
- *ambhonadhī* – the Garbhodaka ocean emanated from Him,
- *anantātmā* – He takes rest by reclining on Lord Anantadeva as if on a couch,
- *mahodadhī-śaya* – He peacefully reclines on Ananta-naga even when there is a great inundation at the time of universal devastation,
- *anṛka* – even during the destruction of the universe, He is splendidly handsome

अजो महार्हः स्वभाव्यो जितामित्रः प्रमोदन ।
 आनन्दो नन्दनो नन्दः सत्यधर्मा त्रिविक्रमः ॥६९॥

69. *aja mahārṇhaḥ svabhāvya*
jitāmītraḥ pramodanaḥ
ānando nandano nandaḥ
satya-dharmā tri-vikramah

- *aja* – Lord Kṛṣṇa appears to take birth within this material world, although He is unborn,
- *mahārṇha* – He is the supreme object of worship,
- *svabhāvya* – the devotees meditate on Him as the Supreme Personality of Godhead,
- *jitāmītra* – He easily defeats lust, anger and all other enemies of His devotees,
- *pramodana ānanda nandana nanda* – He makes His pure devotees jubilant, their eyes filled with tears of joy,
- *satya-dharmā* – His transcendental form is eternal;
- *tri-vikrama* – He is the supreme goal described in the three *Vedas*

महर्षिः कपिलाचार्यो कृतज्ञो मेदिनीपतिः
त्रिपदस्त्रिदशध्याक्षो महाशः कृतान्तकृत् ॥७०॥

70 maharṣiḥ kapilācārvo
kṛtajña medinī-patiḥ
tri-padaś tri-daśādhyaḥso
mahā-śṛṅgaḥ kṛtānta-kṛt

- maharṣi Lord Kṛṣṇa is the greatest philosopher and scholar of Vedic knowledge,
- kapila He sometimes appears in a form with reddish brown complexion,
- ācārya He is the original teacher of pure spiritual knowledge,
- kṛtajña He was fully aware of the pious deeds performed by Mahārāja Bhagīratha,
- medinī-pati He is the Lord and maintainer of the Earth planet,
- tri-pada He is manifest as the sacred syllable om, consisting of the three letters a-u-m
- tri-daśādhyaḥso He is the friend of the demigods and He rescues them in times of calamity
- mahā-śṛṅga He carries the Earth on His great tusks in His incarnation as Lord Varāha,
- kṛtānta-kṛt He was as formidable as eternal time when He killed the demon Hiraṇyākṣa

महावराहो गोविन्दः मुशेनः कनकाङ्गदी ।
गुह्यो गभीरो गहनो गुप्तश्चक्रगदाधरः ॥७१॥

71 mahā-varāho govindah
suśeṇaḥ kanakāṅgadī
guhya gabhīro gahana
guptaś cakṛa-gadādharaḥ

- mahā-varāha Lord Kṛṣṇa manifested a form as a gigantic boar as large as a mountain,
- govinda He found the Earth at the bottom of the rasātala ocean and rescued her,
- suśeṇa He is accompanied by a splendid and invincible army
- kanakāṅgadī He is decorated with golden armlets, crown and ornaments,
- guhya it is very difficult to understand the truth about His eternal transcendental form,
- gabhīra gahana He is very difficult to approach or understand,
- gupta He protects His devotees with His transcendental potencies,
- cakṛa-gadādhara He carries the sudarsana-cakra and the kaumodakī club.

वेधः स्वङ्गोऽजितः कृष्णो दृढः सङ्कर्षणोऽच्युतः
वरुणो वारुणो वृक्षः पुष्कराक्षो महामनाः ॥७२॥

72. vedhah swango juah kṛṣṇo
dṛḍhah saṅkarṣaṇo 'c yutah
varuṇo vāruṇo vṛkṣah
puṣkarākṣo mahā manāh

- vedha Lord Kṛṣṇa appointed the various demigods and gave them their respective duties;
- swaṅga He is the original teacher of Vedic knowledge;
- aja – He is invincible;
- kṛṣṇa His complexion is dark like a blue lotus flower;
- dṛḍha He is extremely powerful;
- saṅkarṣaṇa – He defeated the demon Hiranyākṣa;
- acyuta – He is infallible;
- varuṇa – only those He chooses can attain Him;
- vāruṇa – He remains always near His devotees;
- vṛkṣa He accepted the goddess Bhūmī as His wife;
- puṣkarākṣa - He entered the waters of the Garbhodaka Ocean to rescue the Earth, and He sees everything;
- mahā manā – He grants liberation to His devotees.

भगवान् भगहा नन्दी वनमाली हलायुधः ।
आदित्यो ज्योतिरादित्यः सहिष्णुर्गतिस्तमः ॥७३॥

73. bhagavān bhagahā nandī
vana-mālī halāyudhah
ādityo jyōtir āditvah
sahiṣṇur gati-sattamah

- bhagavān Lord Kṛṣṇa possesses all wealth, strength, fame, knowledge, beauty and renunciation;
- bhagahā – He kills the sinful;
- nandī – He is the dear son of Mahārāja Nanda;
- vana mālī He wears a garland of forest flowers given to Him by His friends;
- halāyudha His immediate expansion is Lord Balarāma, who holds a club;

- *āditya* He also appeared as Lord Vāmana, the son of Aditi;
- *jyotir-āditya* He is as splendid as the sun, His splendor is brighter than thousands of demigods, and those who remember Him become like demigods;
- *sah-snu* He is very tolerant, and forgives the offenses of those who take shelter of Him,
- *gati-sartama* He gives the most valuable spiritual destination to those who take shelter of Him

सुधन्वा खण्डपरशुर्दारुणो द्रविणप्रदः ।
दिवस्पृक् सर्वदृग्व्यासो वाचस्पतिरयोनिजः ॥७४॥

74 *sudhanvā khaṇḍa paraśur
dāruṇo draviṇa pradah
dīva-sprk sarva-drg vyāso
vācaspatiḥ ayonijah*

- *sudhanvā* Lord Kṛṣṇa appeared as Paraśurāma, carrying a splendid bow;
- *khaṇḍa-paraśu* Lord Parasurāma also carried a sharp axe that He used to kill the impious *kṣatriyas*
- *dāruṇa* Parasurāma was merciless to the *kṣatriyas*,
- *draviṇa-prada* – after killing all the *kṣatriyas*, Paraśurāma performed a sacrifice in which He gave the entire world in charity to the *brāhmanas*,
- *dīva-sprk* He also appeared as Śrīla Vyāsadeva, the divine Vedic author who explained the truth of the spiritual world,
- *sarva-drg vyāsa* Vyāsadeva divided the one original Veda,
- *vācaspati* He is the eloquent author of the Purāṇas and Mahābhārata,
- *ayoniya* Sarasvatī, the goddess of learning, personally appeared in His words

त्रिसामा सामगः साम निर्वानं भेषजं भिषक् ।
सन्न्यासकृच्छमः शान्तो निष्ठाशान्तिपरायणः ॥७५॥

75. *trisāmā sāmagaḥ sāma
nīrvānaṁ bheṣajam bhiṣak
saṁnyāsa-kṛcchamah śānto
niṣṭhā śānti-parāvanah*

- *trisāmā* Lord Kṛṣṇa, in His appearance as Śrīla Vyāsadeva, divided the original Veda into three parts.
- *sāmaga* Śrīla Vyāsadeva took pleasure in singing the Vedic hymns,

- *sāma* – He taught those hymns to His disciples;
- *nirvāṇam* – He freed them from ignorance and liberated them from material bondage,
- *bhesajam* – He administered the medicine of pure devotional service to Kṛṣṇa, which freed the devotees from the disease of material existence,
- *bhīṣak* – He is the greatest physician,
- *sannvāsa kṛt* – in His appearance as Lord Caitanya, He accepts the renounced order of life, *sannyāsa*,
- *sama* – Lord Caitanya is equipoised,
- *śānta* – He is peaceful,
- *naṣṭhā sāṁsarpādvana* – He is the abode of the highest peace and devotion, for He silences the impersonalist non-devotee philosophers.

शुभाङ्गः शान्तिदः स्रष्टा कुमुदः कुबलेशयः ।
गोहितो गोपतिर्गोमा वृशभाक्षो वृशाप्रियः ॥७६॥

76. *śubhāṅgaḥ śāntidaḥ sraṣṭā*
kumudaḥ kuvaleśayaḥ
gohitaḥ gopatiḥ goptā
vṛśabhākṣo vṛśāpriyaḥ

- *śubhāṅga* – the handsome features of Lord Kṛṣṇa's transcendental body charm the minds and hearts of the residents of Vṛndāvana;
- *śāntida* – His gentle smile pacifies their hearts and inspires great feelings of love for Him,
- *sraṣṭā* – He creates at every moment a treasure house of transcendental bliss, which becomes the property of the residents of Vṛndāvana;
- *kumuda* – He becomes happy enjoying pastimes with His brother Balarama in the forests of Vṛndāvana;
- *kuvaleśaya* – He enchanted the residents of Vṛndāvana by causing them to continually drink the nectar of the sound of His flute;
- *gohita* – He is the well-wisher and benefactor of the cows;
- *gopati* – He is the master and controller of the cows,
- *goptā* – He is the protector of the cows,
- *vṛśabhākṣa* – He killed the Aṁśāsura demon, who assumed the form of a bull to attack the residents of Vṛndāvana;
- *vṛśāpriya* – after Aṁśāsura was killed, He carefully protected the cows and bulls of Vṛndāvana, which are very dear to Him.

अनिवर्ती निवृत्तात्मा सङ्क्षेमा क्षेमकृच्छिवः ।
श्रीवत्सवक्षाः श्रीवासः श्रीपतिः श्रीमताम्बरः ॥७७॥

77 anavartī navrātātmā
saṅkṣeptā kṣema-kṛc chivah
śrīvatsa-vakṣāḥ śrīvāsah
śrīpatiḥ śrīmatāmbarah

- *anavartī* Lord Kṛṣṇa bravely faced the Aṣṭāśura demon and rebuked the fleeing cowherd men, calling them cowards,
- *navrātātmā* seeing that all the cowherd men had fled, He faced the demon alone,
- *saṅkṣeptā* He easily killed Aṣṭāśura, grasping the demon's horns with His hand,
- *kṣema-kṛc* by killing Aṣṭāśura He returned the land of Vṛndāvana to an auspicious condition,
- *śiva* when the gopīs heard that Kṛṣṇa had killed a demon in the form of a bull, they rejected His association because He had become sinful. To satisfy the gopīs Kṛṣṇa then called all sacred rivers and bathed in them all at once to return Himself to a pure and auspicious condition,
- *śrīvatsa-vakṣā* - His chest is decorated with the mark of *śrīvatsa*, the resting place of the Goddess of Fortune,
- *śrīvāsa* He is very attached to His residence in the beautiful land of Vraja, at the foot of Govardhana Hill,
- *śrī-pati* He protected the gopīs from the wrath of Indra,
- *śrīmatāmbara* He is the best of all eloquent orators and the best of the cowherd boys of Vraja.

श्रीदः श्रीशः श्रीनिवासः श्रीनिधिः श्रीविभावनः
श्रीधरः श्रीकरः श्रेयः श्रीमान्त्योक्तयाश्रयः ॥७८॥

78 śrīdah śrīśah śrīn.vāsah
śrīn.dh.h śrīvibhāvanah
śrīdharah śrīkarah śreyah
śrīmān lokatrayāśrayah

- *śrīda* Lord Kṛṣṇa generously gives opulent gifts to His friends and relatives,
- *śrīśa* He is the controller of all opulence, nevertheless He prevents His devotees from attaining material opulence that might hinder their spiritual progress.

- *śrinavāsa* – He always resides in the land of Gokula, which is full of unparalleled spiritual opulence;
- *śrinadh* – all transcendental beauty and opulence are stored up in Him, as jewels in a jewel box,
- *śrivibhavana* – He manifests all beauty and opulence;
- *śridhara* – He is supremely handsome, and He maintains the *gopīs* of Vṛndāvana and the Goddesses of Fortune;
- *śrikara* – all spiritual opulence resides within His lotus hand,
- *śreya* – He is very handsome and He always remains by the side of Śrīmatī Rādhārāṇī, His internal pleasure potency;
- *śrīmaṇ* – He is the Master of the Goddess of Fortune;
- *lokatrayāśraya* – He is the shelter of Gokula Vṛndāvana and all the three worlds.

स्वक्षः स्वङ्गः शतानन्दो नन्दिज्योतिर्गणेश्वरः ।

विजितात्मा विधेयात्मा सत्कीर्तिश्छिन्नमंशय ॥७९॥

79 *svakṣaḥ svangaḥ śatānando*
nandīr jyotir-gaṇeśvaraḥ
vijitātmā vidheyātmā
satkīrtiś chinna-saṁśayaḥ

- *svakṣa* – Lord Kṛṣṇa is supremely charming, handsome and gentle;
- *svanga* – His transcendental form is full of all opulence;
- *śatānanda* – He delights the 108 *gopīs*;
- *nandī* – He relishes transcendental bliss by enjoying pastimes in association with the *gopīs*;
- *jyotiḥ gaṇeśvara* – He is the master of innumerable pure devotees who try to please Him by performing various services,
- *vijitātmā vidheyātmā* – He remains humble and submissive to His devotees.
- *satkīrti* – His transcendental good character is very famous,
- *chinna-saṁśaya* – He removes His devotees' doubts.

उदीर्णः सर्वतश्चक्षुरनीशः शाश्वतः स्थिरः

भूशयो भूशणो भूतिरशोकः शोकनाशनः ॥८०॥

80 *udīrṇah sarvataś-cakṣur*
anīśah śāśvataḥ sthiraḥ
bhūṣaṇo bhūṣaṇo bhūṭir
aśokah śoka-nāśanah

- *udīrṇa* — Lord Kṛṣṇa's transcendental glories are chanted throughout the Vedic literature,
- *sarvataś cakṣuḥ* — He always affectionately observes all His devotees,
- *anīśa* — He is completely submissive to His devotees;
- *śāśvata sthira* — He always remains with His devotees, never leaving their association,
- *bhūṣaṇa* — He takes a nap, resting in the transcendental forest of Vṛndāvana,
- *bhūṣana* — He is nicely decorated with flowers and other ornaments,
- *bhūṭi* — He fulfills the desires of His devotees,
- *aśoka* — when Akroṣa was about to take Him to Māthurā, He tried to console the lamenting gopīs by assuring them He would quickly return to Vṛndāvana,
- *aśoka-nāśana* — He sent Uddhava to Vṛndāvana as His messenger, relieving the suffering of Nanda, Yaśodā and the other vṛajāśis.

अर्चिष्मानर्चितः कुम्भो विशुद्धात्मा विशोधनः ।
 अनिरुद्धोऽप्रतिरथः प्रद्युम्नोऽमितविक्रमः ॥८१॥

81 *arciṣmān arcitah kumbho*
viśuddhātmā viśodhanah
aniruddho 'pratirathah
pradyumno mīta vikramah

- *arciṣmān* — Lord Kṛṣṇa glowed with anger when He heard Kamsa insult His father Vasudeva;
- *arcita* — the florist Sudāmā and the girl Kujā honored and worshiped Him,
- *kumbha* — enchanted by Kṛṣṇa's handsomeness, Kujā wanted to enjoy Him as her paramour, and she lustily clutched the edge of His garments,
- *viśuddhātmā* — when Kṛṣṇa promised to visit her home He was not trying to deceive her;
- *viśodhana* — He killed the elephant Kuvalayāpidā, purifying its sins and granting it liberation,
- *aniruddha* — Kuvalayāpidā was unable to stop Kṛṣṇa from entering Kamsa's wrestling arena,
- *apratiratha* — Kṛṣṇa is always victorious in fighting,

- *pradyumna amata vikrama* because His strength is unlimited, He easily defeated Cāṇūra and the other wrestlers.

कालनेमिनिहा वीरः शौरिः शूरजनेश्वरः
त्रिलोकात्मा त्रिलोकेशः केशवः केशिहा हरिः ॥८२॥

82. *kālanemi nihā vīrah*
śauriḥ śūrajaneśvarah
trilokātmā tritokesah
keśavah keśi hā harih

- *kālanemi-nihā* Lord Kṛṣṇa killed the demon Kamsa, who He also killed in his previous birth as the demon Kālanema;
- *vīra* He dragged the dead Kamsa around the wrestling arena to display His prowess;
- *śauri* – He is the son of Vasudeva;
- *śūrajaneśvara* He proved Himself the best of heroes by killing Kamsa.
- *trilokātmā* He made the three planetary systems jubilant,
- *trilokeśa* – He is the controller of the three worlds,
- *keśava* He has handsome black hair, and He is the Father of Brahmā, Śiva and all the dem.gods,
- *keśihā* – He killed the Keśi demon,
- *hari* – He delights the minds of the cowherd residents of Vṛndāvana, the dem.gods and all other devotees.

कामदेव कामपालः कामिकान्तः कृतागमः
अनिर्देश्यवपुर्विष्णुर्वीरोऽनन्तो धनद्वय ॥८३॥

83. *kāmadeva kāmāpālah*
kāmikāntah kṛtāgamah
anirdeśya-vapur viṣṇur
ātro nanto dhanadīvarah

- *kāmadeva* Lord Kṛṣṇa looked very splendid and handsome after killing the Keśi demon,
- *kāmāpāla* by killing the demon He satisfied the residents of Vṛndāvana and the dem.gods,
- *kāmikānta* at the time of killing Keśi, the thought of killing Kamsa began to arise in His mind,

- *kṛtāgama* after killing Keśi, He returned to the village of Vṛndāvana accompanied by His friends;
- *anirdeśya vapu* it is impossible to describe His ultimate personal feature simply by dry philosophical speculation devoid of *bhakti*;
- *viṣṇu* however, the philosophical method will enable one to understand His impersonal feature as the all-pervading Brahman effulgence;
- *vīra* He eloquently expounds the perfect philosophy of spiritual life;
- *ananta* He remains far away from those who are impure at heart;
- *dhanañjaya* after killing Kāṁsa, He gave Kāṁsa's entire treasury to the pious King Ugrasena.

ब्रह्मण्यो ब्रह्मकृद्ब्रह्मा ब्रह्म ब्रह्मविवर्धनः ।
ब्रह्मविद्ब्रह्मणो ब्राह्मी ब्रह्मज्ञो ब्राह्मणप्रियः ॥८४॥

84. *brahmanyō brahma-kṛd brahmā*
brahma brahma-vivardhanah
brahma-vid brāhmaṇo brāhmī
brahmajña brāhmaṇa-priyah

- *brahmanyā* – Lord Kṛṣṇa is the well-wisher and benefactor of Gargamuni and the entire *brāhmaṇa* community;
- *brahma-kṛt* He personally performs the austerities and spiritual practices enjoined for the *brāhmaṇas*;
- *brahmā* He is also the origin of those spiritual duties;
- *brahma* He is the unlimited Supreme Brahman, full of all transcendental qualities, the maintainer of all living entities, and the Supreme Absolute Truth knowable by the study of theistic commentaries on Vedānta and hidden from the view of the atheists;
- *brahma-vivardhana* He encourages the *brāhmaṇas* in performance of austerities for attaining spiritual realization;
- *brahma-vid* He was initiated by Gargamuni, setting the example of how to understand the Supreme Brahman by chanting the Gayatri mantra;
- *brāhmaṇa* He appeared as Lord Dattātreya and in many other forms to teach the spiritual philosophy of the Vedas;
- *brāhmī* He is the supreme controller of the entire cosmic manifestation;
- *brahmajña* He learned the nature of the Absolute Truth by studying under His spiritual master Sāṅdīpani Muni;

- *brāhmaṇa-priya* He greatly pleased His guru and became very dear to him by returning his dead sons as His *guru-dakṣiṇā*.

महाक्रमो महाकर्मा महतेजो महोरगः ।
महाक्रतुर्महायज्वा महायज्ञो महाहविः ॥८५॥

85 *mahākramo mahākarmā*
mahātejo mahoragaḥ
mahākratur mahāyajvā
mahāyajño mahāhaviḥ

- *mahākrama* Lord Kṛṣṇa cleverly killed the demon Kālayavana by kicking the sleeping King Mucukunda;
- *mahākarmā* His transcendental activities, such as killing Kālayavana, are glorious, praiseworthy, worshipable and wonderful;
- *mahāteja* His transcendental strength remains undefeated;
- *mahoraga* He remains eternally situated within the hearts of His pure devotees, although He occasionally blesses them by appearing before them;
- *mahākratu* if one offers even a *nakṣi* leaf at Lord Kṛṣṇa's lotus feet with sincere devotion, that religious activity is greater than performing innumerable Vedic rituals, for Kṛṣṇa becomes controlled by devotees who worship Him in this way;
- *mahāyajvā* – His devotees are by far the best performers of sacrifice;
- *mahāyajña* He personally prefers the chanting of His holy names as the best of sacrifices;
- *mahāhavi* He considers the offering of obeisances by bowing down with devotion to be the best kind of offering oblations.

स्तव्यः स्तवप्रियः स्तोत्रं स्तुतिः स्तोता रणप्रियः ।
पूर्णः पूरयिता पुण्यः पुण्यकीर्तिरनामयः ॥८६॥

86. *stavyaḥ stava-priyaḥ stotram*
stutiḥ stotā rana-priyaḥ
pūrṇaḥ pūravitā puṇyaḥ
puṇya-kīrtir anāmayah

- *stavya* Lord Kṛṣṇa possesses unlimited auspicious transcendental qualities, therefore we should continually glorify Him with eloquent prayers and *mantras*;
- *stava-priya* He becomes greatly pleased when devotees sincerely describe His glories and chant His holy names,

- *stotram* He personally empowers His devotees, such as Dhruva and others, to speak eloquent prayers,
- *stuti* His devotees continually glorify His transcendental pastimes and qualities,
- *stotā* He is inclined to praise the good qualities of His devotees,
- *rana-prīya* He relishes fighting when He has an opportunity to kill a demon,
- *pūrṇa* He can kill an unlimited number of demons single-handedly because He possesses unlimited strength,
- *pūravatā* His devotees sometimes kill demons in this world,
- *punya* He purifies the universe by killing the atheists,
- *punya-kīrti* chanting His glories purifies all living entities,
- *anāmaya* glorifying Him is the medicine that cures the disease of repeated birth and death

मनोजवस्तीर्थकरो वसुरेता वमुप्रदः ।
वमुप्रदो वासुदेवो वसुर्वसुमना हविः ॥८७॥

87 *manojavas tirthakaro*
vasureta vasupradah
vasuprado vāsudevo
vasur vasumanā havih

- *manojava* – Lord Kṛṣṇa quickly rescues the surrendered devotees from the distresses of repeated birth and death,
- *tirthakara* He speaks Bhagavad-gītā and other Vedic literatures to teach the living entities how to attain Him,
- *vasureta* He is the Father of the cosmic manifestation,
- *vasuprada* He protects the eight Vasus, and He gives all opulence to His devotees
- *vāsudeva* He is personally present whenever and wherever there is discussion of the actual truth of spiritual life,
- *vasu* He always remains in His eternal spiritual abode,
- *vasumanā* He always remembers His devotee Bhīṣma with great satisfaction,
- *havi* He appeared when Bhīṣma called out for Him

सद्गतिः सत्कृतिः सत्ता सद्भूतिः सत्परायणः ।
शूरसेनो यदुश्चेष्टः सन्निवासः सुयामुनः ॥८८॥

88. *sadgatiḥ sarkṛtiḥ sattā*
sadbhūtiḥ sat-parāyaṇaḥ
sūrasena yadu-śreṣṭhaḥ
san-nivāsaḥ suyāmunah

- *sadgatiḥ* Lord Kṛṣṇa is attained only by pure devotees like Bhīṣmadeva,
- *sarkṛtiḥ* at the time of His devotees' death He helps them out of friendship;
- *sattā* He is very eager to visit His devotees, like the Pāṇḍavas and the residents of Vrajabhūmi,
- *sadbhūtiḥ* He is willing to become the servant of His devotee, as He did for the Pāṇḍavas and Balī Māhārāja,
- *sat-parāyaṇa* – He is full of love for His devotees,
- *sūrasena* He is the leader of the invincible Yādava Army,
- *yadu-śreṣṭha* He is the most exalted personality in the Yadu dynasty,
- *san-nivāsa* He resides in the splendid city of Dvārakā and other spiritual abodes,
- *suyāmuna* – He is wonderfully handsome as He enjoys ecstatic pastimes in the forest of Brhadvana near the bank of the Yamunā.

भूतावासो वामुदेवः सर्वासुनिलयोऽनलः ।
 दर्पहा दर्पदोऽदृप्तो दुर्धरोऽथापराजितः ॥८९॥

89. *bhūtāvāso vāsudevaḥ*
sarvāsu-nīlayo 'nalaḥ
darpaḥā darpaḍo 'adṛpta
durdharo 'thāparājitaḥ

- *bhūtāvāsa* all material elements and the entire cosmic manifestation rest upon Lord Kṛṣṇa, who appears before His devotees' eyes and upon their lotus hearts.
- *vāsudeva* He enjoys pastimes with the members of the Yadu dynasty,
- *sarvāsu-nīlaya* He is the life-breath of the Yadus,
- *anala* He fulfills all the desires of the Pāṇḍavas and Yadus,
- *darpaḥā* He crushes the pride of the conditioned souls, as He did to Darvodhana during King Yudhiṣṭhira's *rājasūya-yajña*,
- *darpaḍa* He gives all honor to His devotees, as He did to King Yudhiṣṭhira in the *rājasūya yajña*,
- *adṛpta* His powers and activities are extraordinary and unprecedented, yet He remains very humble and free from pride;

- *durdhara* – He was unsuccessful when the Pāṇḍavas sent Him as a messenger to dissuade Il, advised Duryodhana from depriving them of their claim to the throne;
- *athā* – therefore;
- *aparājita* – no one can defeat Him, and the Kurus were crushed when they tried to defeat Him

विश्वमूर्तिर्महामूर्तिर् दीप्तमूर्तिर्मूर्तिमान्
अनेकमूर्तिरव्यक्तः शतमूर्तिः शताननः ॥९०॥

90. *viśva-mūrtir mahā mūrtir
dīpta-mūrtir amūrtimān
aneka-mūrtir avyaktah
śata-mūrtiḥ śatānanaḥ*

- *viśva mūrti* – the entire universe is one of Lord Kṛṣṇa's forms,
- *mahāmūrti* – nothing can compare with His transcendental form *dīptamūrti* – His blazingly effulgent form is brighter than innumerable stars,
- *amūrtimān* – except for the universal form, all of His forms are spiritual and eternal, without a trace of the material elements;
- *anekamūrti* – He appears in many forms simultaneously, as He did by expanding into 16,108 forms to please the queens of Dvārakā;
- *avyakta* – when Nārada saw that Kṛṣṇa had expanded into 16,108 forms and was enjoying many different pastimes simultaneously, he was bewildered,
- *śata mūrti* – He appears in innumerable forms, which are all nectarean and auspicious;
- *śatānana* – His handsome face is as sweet as nectar

एको नैकः सवः कः किं यत्तत्पदमनुत्तमम् ।
लोकबन्धुलोकनाथो माधवो भक्तवत्सलः ॥९१॥

91. *eko naikah savah kah kaḥ
vat tat padam anuttamam
loka-bandhur loka-nātho
mādhavo bhakta-vatsalah*

- *eka* – Lord Kṛṣṇa is one individual person eternally;
- *naika* – although to enjoy His pastimes, He appears in many *viśva-tattva* forms,
- *sava* – He is always different from the individual living entities.
- *ka* – He is splendid and effulgent;

- *kām* He is the supreme goal in the quest for knowledge;
- *vat-tat-padam anuttamam* He is the supreme shelter of the living entities;
- *loka-bandhu* He strongly binds the devotees with the rope of pure love. He bears for them,
- *loka-nātha* – He is the master of all living entities;
- *mādhava* He removed the illusions of the conditioned souls by speaking *Bhagavad-gītā*
- *bhakta-varṣa* He always desires His devotees' welfare.

सुवर्णवर्णो हेमाङ्गो वराङ्गश्चन्दनाङ्गदी ।
वीरहा विषमः शून्यो धृतराष्ट्रचलश्चलः ॥९२॥

92. *suvarṇa-varṇo hemāṅga*
varāṅgaś candanāṅgadī
vīrahā viṣamaḥ śūnya
dhyatāśy acalāś calaḥ

- *suvarṇa-varṇa hemāṅga* Lord Kṛṣṇa appears in Kali-yuga as Śrī Caitanya Mahāprabhu, and in His early years plays the role of a brāhmaṇa householder with a golden complexion.
- *varāṅga* – His limbs are beautiful;
- *candanāṅgadī* – His body, smeared with sandalwood pulp, seems like molten gold.
- *vīrahā* He kills lust, greed and all other enemies of His devotees.
- *viṣama* – no one is equal to or greater than Him, who protects the devotees and kills the demons.
- *śūnya* He is free from all material defects, and He made the entire world unsafe for the demons and atheists.
- *dhyatāśy* He grants all auspiciousness to His devotees.
- *acala* He was unmoving in His determination to protect the Pāṇḍavas from all danger;
- *cala* He broke His own promise not to take up any weapon in the Kurukṣetra war to keep the promise of His devotee Bhiṣma.

अमानीमानदो मान्यो लोकस्वामी त्रिलोकधृक् ।
सुमेधा मेधज्जो धन्यः सत्यमेधा धराधरः ॥९३॥

93. *amānī mānado māṇyo*
loka-svāmī triloka-dhīr
sumedhā medhajo dhanvā
sarva-medhā dharādharā

- *amānī* Lord Kṛṣṇa is the controller of everything, and He makes His devotees successful, yet He remains very humble at heart;
- *mānada* He desires to give all credit and honor to His devotees,
- *māṇya* He crushes those who become His devotees' enemy, *loka-svāmī* He is the controller of all the universes,
- *triloka-dhīr* He is the maintainer and protector of the three planetary systems,
- *sumedhā* although He is the master of everything and the most intelligent person He becomes controlled by His pure devotees, meditates on their good qualities, and aspires to attain their association,
- *medhaja* He appears among His devotees to obtain their association,
- *dhanvā* He considers Himself wealthy when He obtains the association of the pure devotees who consider Him their only wealth,
- *sarva-medhā* He exists eternally, although the cowherd people of Vṛndāvana, unaware that He is the Supreme, think of Him as their lover, son, friend or relative;
- *dharādharā* – He lifted Govardhana Hill.

तेजोवृशो द्युतिधरः सर्वशस्त्रभृताम्बरः ।
 प्रग्रहो निग्रहो व्यग्रो नैकशृङ्गो गदाग्रजः ॥९४॥

94. *tejo-vṛśo dyuti-dharā*
sarva-śastra-bhṛtāmbarā
pragraho nagraho vyagro
naika-śṛṅgo gadāgrajā

- *tejo-vṛśa* Lord Kṛṣṇa protected the residents of Vṛndāvan from Indra's devastating rainfall,
- *dyuti-dharā* as He protected them, He looked handsome and splendid,
- *sarva-śastra-bhṛtāmbarā* He killed Jarāsandha, Śalva and many other demons wielding dangerous weapons,
- *pragraha* He accepted the role of Arjuna's chariot driver out of friendship,
- *nagraha* He ordained the destruction of Arjuna's enemies merely by glancing at them,
- *vyagra* – He quickly accomplished the destruction of Arjuna's enemies,

- *naśka śṛṅga* He defeated the Pāṇḍavas' enemies with many strategies;
- *gaḍāgraja* He appeared as the elder brother of Gada

चतुर्मूर्तिश्चतुर्बाहुश्चतुर्व्यूहश्चतुर्गतिः ।

चतुरात्मा चतुर्भावश्चतुर्वेदविदेकपात् ॥९५॥

95 *caturmūrtis caturbāhus*
caturv्यूhaś caturgatiḥ
caturātmā caturbhāvas
caturveda vid ekapāt

- *caturmūrti* Lord Kṛṣṇa appeared as the four sons of Dharma. Nara, Nārāyaṇa, Hari and Kṛṣṇa
- *caturbāhu* Bhīma, Arjuna, Satyaki and Uddhava were like His four strong arms,
- *caturv्यूha* He is the Supreme Personality of Godhead described in the four Vedas
- *caturgati* unto Him surrender the four kinds of faithful persons: the distressed, those in need of money, the curious and those who want to know the Absolute Truth.
- *caturātmā* – He grants the four blessings of economic development, piety, sense gratification and liberation to the people in general,
- *caturbhāva* – He also grants these four blessings to the devotees in particular,
- *caturveda-vid* He teaches the actual message of the Vedas to the devotees,
- *ekapāt* - the countless material universes are but a tiny fragment of His actual opulence and power

समावर्तो निवृत्तात्मा दुर्जयो दुरतिक्रमः ।

दुर्लभो दुर्गमो दुर्गो दुरावासो दुरारिहा ॥९६॥

96 *samāvartto nivṛttātmā*
durjayo duratikramah
durlabho durgamo durgō
durāvāso durārīhā

- *samāvartta* Lord Kṛṣṇa repeatedly creates the material universes,
- *nivṛttātmā* – He also repeatedly annihilates them;
- *durjaya* He is invincible and can be defeated only by pure devotional service,
- *duratikrama* no one can ignore His order;

- *durlabha* He is attained only by the most difficult-to-practice path of pure devotional service.
- *durgama* He is understood by the difficult study of the Upanisads and *Vedānta sūtra*.
- *durga* He is glorified by the hymns of the *Sāma* veda, which are difficult to sing.
- *durāvāsa* when one follows the difficult path of surrendering to Him, He becomes willing to reside in one's heart,
- *durārāha* although serving Him is difficult, He helps the devotees by crushing their difficult-to-conquer enemies, with lust as their general.

शुभाङ्गो लोकसारङ्गः सुतन्तुस्तन्तुवर्धनः ।
इन्द्रकर्मा महाकर्मा कृतकर्मा कृतागमः ॥९७॥

97 *subhāṅgo loka sārangaḥ*
sutantus tantu-varḍhanah
indrakarmā mahākarmā
kṛtakarmā kṛtāgamah

- *subhāṅga* Lord Kṛṣṇa grants auspiciousness to, and fulfills the desires of the sincere devotees who have firm faith in the instructions of the spiritual master and the scriptures,
- *loka sāranga* - He glorifies the good qualities of the devotees,
- *sutantu* His transcendental attributes and pastimes are like a great net that traps the minds of the devotees,
- *tantu-varḍhana* the net of His qualities grows ever larger and more entangling as He appears in innumerable attractive forms and transcendental pastimes,
- *indrakarmā* He acts for the protection and well being of His servant Indra.
- *mahākarmā* after He killed the demon Narakāśura, He returned the earrings of Aditi and other articles the demon stole;
- *kṛtakarmā* He performs many wonderful pastimes and heroic deeds, like wedding 16,000 princesses simultaneously, defeating all the demigods and taking the *pārijāta* tree from the heavenly planets by force, defeating Lord Śiva in the battle with Bānāsura, cutting off Bānāsura's thousand arms, rescuing Uśa and Aniruddha, and many more,
- *kṛtāgama* after performing these astonishing pastimes, He returned to His capital city of Dvārakā.

उद्धवः सुन्दरः सुन्दो रत्ननाभः सुलोचनः ।
अर्कोराजसनः शृङ्गी जयन्तः सर्वविघ्नयी ॥९८॥

98. *uddhavaḥ suṇḍarāḥ suṇḍo*
ratnanābhāḥ sulocanāḥ
arkaḥ rājasanāḥ śṛṅgī
jayantāḥ sarva-vijayī

- *uddhava* Lord Kṛṣṇa became famous for His wonderful pastimes,
- *suṇḍara* all the limbs of His transcendental form are exquisitely beautiful,
- *suṇḍa* He delights the devotees who have taken shelter of Him by showering His causeless mercy upon them,
- *ratnanābha* His handsome reddish navel is like a glowing ruby,
- *sulocana* His handsome lotus eyes are reddish at the corners,
- *arka* all the pure devotees offer prayers glorifying Him,
- *rājasana* He provides food for all the living entities in the universe
- *śṛṅgī* in His original form as a cowherd boy He carries a buffalo-horn bugle in His belt,
- *jayanta* He is victorious in the sports of arm-wrestling and verbal duels with His cowherd friends,
- *sarva-vijayī* - He can defeat even omniscient sages like Vasistha and Vāmadeva in debate.

सुवर्णबिन्दुरक्षोभ्यः सर्ववागीश्वरेश्वरः ।
 महाह्रदो महागर्तो महाभूतो महानिधिः ॥९९॥

99. *suvarṇa bindur aksobhyaḥ*
sarva-vāk īśvareśvaraḥ
mahāhṛado mahāgarto
mahābhūto mahānidhiḥ

- *suvarṇa bindu* Lord Kṛṣṇa's transcendental form is handsome, and His forehead is decorated with golden tilaka,
- *aksobhya* He remains unmoved by the artificial show of love of the cold-hearted,
- *sarva vāk* He is the most expert knower of the *Vedas*,
- *īśvareśvara* He is the master and controller of Brahmā, Śiva and all the demigods,
- *mahāhṛada* He is like a great cooling lake that gives relief to all those who yearn to be free of the burning suffering of repeated birth and death,
- *mahāgarta* millions of universes rest in a tiny pore of His transcendental body,
- *mahābhūta* He emanated material sound, touch, the other sense objects and features of the material universes,

- *mahānādhī* – the devotees consider Him their great and only wealth.

कुमुदः कुन्दरः कुन्दः पर्जन्यः पवनोऽनिलः
अमृताशोऽमृतवपुः सर्वज्ञः सर्वतोमुखः ॥१००॥

100. *kumudah kundarah kundaḥ*
parjanyaḥ pavano 'nilah
amṛtāśo mṛtavapuḥ
sarvajñah sarvatomukhaḥ

- *kumuda* – Lord Kṛṣṇa wears a lotus garland,
- *kundara* – He gives the treasures of Kuvera to those who hanker after them,
- *kunda* – He is decorated with a jasmine garland,
- *parjanya* – He rains the nectar of direct perception of His transcendental form in the hearts of His pure devotees,
- *pavana* – He purifies the devotees' hearts of the dirt of previous sinful deeds,
- *anila* – After killing Kāṁsa, He gave the entire Earth in charity to King Ugrasena,
- *amṛtāśa* – He brings His devotees to the eternal spiritual world, where life is like nectar,
- *amṛtavapu* – His transcendental form is eternal, and is not destroyed at the time of universal annihilation,
- *sarvajña* – He is aware of everything experienced by His devotees and all other living entities,
- *sarvatomukha* – His devotees see His smiling face everywhere

सुलभः सुव्रतः सिद्धः शत्रुञ्जिच्छत्रुतापहः ।
न्यग्रोधोऽुम्बरोऽश्वत्थस्चाणूरान्ध्रनिमूदनः ॥१०१॥

101. *sulabhah suvrataḥ siddhaḥ*
śatruj,ic chatruṭāpahah
nyagrodha,ḍumhara śvatthas
cāṇārāndhra-nimūdanah

- *sulabha* – Lord Kṛṣṇa personally visited the homes of the *brāhmaṇa* Śrutadeva and Bahulāśva, the King of Mithilā,
- *suvrata* – Controlled by the love of Śrutadeva and Bahulāśva, Kṛṣṇa was unable to return to Dvārakā, but stayed in Mithilā to satisfy His devotees,
- *siddha* – He did not return to Dvārakā immediately, but stayed and gave audience to Śrutadeva and Bahulāśva,

- *śatrurj* He vanquished lust and other enemies in Śrutadeva's heart;
- *śatrurāpaha* He distressed the political enemies of King Bahulāśva,
- *nyāgrodha* He stops His devotees' enemies and forces them into a hellish condition of life,
- *udumbara* His eternal spiritual abode is far beyond the limited sphere of material existence,
- *aśvatha* – He is the supreme controller of all universes,
- *cānūrāndhra nāsudana* He killed the wrestler Cānūra.

सहस्रार्चिः समजिह्वः समैधाः समवाहनः ।

अमूर्तिरनघोऽचिन्त्यो भयकृद्भयनाशनः ॥१०२॥

102. *sahasrārciḥ sapta-jihvaḥ*
sapta-dhāḥ sapta vahanah
amūrtir anagho 'cintyo
bhava-kr̥t bhava-nāśanah

- *sahasrārci* - Lord Kṛṣṇa is the original source of the sun's effulgence
- *sapta-jihva* – the seven kinds of fire are His tongue;
- *sapta-dhā* – in His form as Lord Śaṅkarsana He burns the seven planetary systems to ashes at the time of annihilation;
- *sapta vahana* - in His form as Lord Viṣṇu He maintains and protects the seven planetary systems,
- *amūrti* His eternal spiritual form is non-different from His Self,
- *anagha* – He is the supreme purity;
- *acintya* He can be understood only by studying His descriptions in the revealed scriptures and He cannot be known at all by the process of philosophical speculation
- *bhava-kr̥t* He curses the atheist and impersonalist speculators to take their next birth in the bodies of jackals,
- *bhava-nāśana* He removes the fearful condition created by such speculators.

अणुर्बृहत्कृशः स्थूलो गुणभृन् निर्गुणो महान् ।

अधृतः स्वधृतः स्वास्यः प्राग्वशो वशवर्धनः ॥१०३॥

103. *anu brhat kṛṣaḥ śhūlo*
guṇabhṛt nitya mahān
adhṛtaḥ svadhṛtaḥ svāśyaḥ
prāḡvaṁśo vamsavardhanaḥ

- *anu* – Lord Kṛṣṇa, appearing as the Supersoul in the hearts of the living entities, is smaller than the smallest,
- *brhat* – He is so larger than the largest, so this material universe appears insignificant in comparison,
- *kṛṣa* – He can become so tiny He can enter into a stone;
- *śhūlo* – He can become so large that millions of universes can fit in the pores of His body;
- *guṇabhṛt* – He maintains the three material modes of goodness, passion and ignorance
- *nitya* – nevertheless He always remains aloof from the material modes,
- *mahān* – He is the Supreme Person, the proper object of everyone's worship,
- *adhṛta* – He cannot be grasped or captured by anyone except His devotees
- *svadhṛta* – He is always situated in His own transcendental glory;
- *svāśya* – His face is more handsome than the moon or a lotus flower;
- *prāḡvaṁśa* – the members of His family, such as Pradyumna, are eternally liberated souls free from material illusion,
- *vamsavardhana* – He greatly expanded the glory of the Yadu dynasty

भारभूत्कथितो योगी योगीशः सर्वकामदः ।

आश्रमः सृमणः क्षाम. सुपर्णो वायुवाहनः ॥१०४॥

104. *bhārabhūt kathito yogi*
yogīśaḥ sarvakāmadah
āśramaḥ śṛmaṇaḥ kṣāmaḥ
suparṇo vāyuvāhanaḥ

- *bhārabhūt* – Lord Kṛṣṇa maintains and protects His devotees,
- *kathita* – the learned say that simply by His glance, touch or remembrance, the whole world becomes auspicious,
- *yogi* – He maintains unlimited millions of devotees simply by His wish,
- *yogīśa* – He is the master of the four Kumāras and all other yogīs and He grants the spiritual attainments they aspire for;

- *sarvakāma* He grants residence in the heavenly planets to those who begin the path of yoga, but fall down because of materialism, so they can enjoy the sense gratification they desire;
- *āśrama* after enjoying in the heavenly planets, He allows the fallen yogis to take birth in a family of devotees who follow the *varṇāśrama* system, to give them a chance for further spiritual advancement,
- *śramaṇa* He arranges that such fallen yogis again become attracted to the principles of spiritual life;
- *kṣāma* He thus helps the fallen yogis gradually attain spiritual perfection,
- *suparna* He prefers the decoration of a tulasi leaf to many golden ornaments,
- *vāyuvāhana* He is carried by Garuḍa, who flies faster than the wind

धनुर्धरो धनुर्वेदो दण्डो दमयितादमः ।

अपराजितः सर्वसहो नियन्ता नियमो यमः ॥१०५॥

105 *dhanurdhara dhanurvedo*
dando damayitādamah
aparājitaḥ sarvasaḥo
nyantā nyamo yamah

- *dhanurdhara* Lord Kṛṣṇa entered the *svayamvara* assembly of Lakṣmanā-devī carrying a bow,
- *dhanurveda* – He is the most expert archer;
- *danda* with Arjuna's help He easily subdued all the princes who tried to prevent Him from taking Lakṣmanā's hand,
- *damayitā* in another *svayamvara* He subdued seven very fierce bulls;
- *adama* – He tamed the bulls no one else could tame;
- *aparājita* when Rukmī and his army tried to defeat Him, they failed dramatically,
- *sarvasaḥa* He tolerated all the blasphemous insults spoken by His brother-in-law Rukmī,
- *nyantā* He soon retaliated by binding Rukmī with ropes, and partly shaving his head, leaving patches of hair here and there;
- *nyama* – He defeated Jambavan;
- *yama* He won both Jambavatī and the Syamantaka jewel

सत्त्ववान् सात्त्विकः सत्यः सत्यधर्मपरायणः ।

अभिप्रायः प्रियार्होऽर्हः प्रियकृत्स्नीतिवर्धनः ॥१०६॥

106. *sattvavān sātvikah saryaḥ*
saryadharmā parāvanah
abhiprāyaḥ priyārtha 'rthah
priyakṛt priti-vardhanah

- *sattvavān* – Lord Kṛṣṇa is submissive to His wife Satyabhāmā,
- *sātvika* – His physical and intellectual strength is unsurpassed,
- *satva* – He is the dear husband of Satyabhāmā,
- *saryadharmā parāvana* – He is the shelter of the truthful devotees, and the devoted husband of Satyabhāmā,
- *abhiprāya* – the devotees attain Him by developing pure love for Him,
- *priyārtha* – He is the benefactor of the pure devotees, who know His actual nature as an eternal person, who are full of love for Him, and who disregard the petty opulence of material existence,
- *artha* – He is worshiped by pure devotees who have given up everything for His sake
- *priyakṛt* – He accepts those pure devotees as His personal associates,
- *priti-vardhana* – He is most pleased by the devotees who approach Him out of love, and not to obtain some petty material benediction.

विहायसगतिज्योतिर्मुखचिह्नं न भुवि भुः ।
 रविर्विरोचनः सूर्यः सविता रविलोचनः ॥१०७॥

107. *viḥāyasagatiḥ jyotiḥ*
suruciḥ hutabhug vibhuḥ
raviḥ virocanaḥ sūryaḥ
savitā ravi-locanaḥ

- *viḥāyasagati* – Lord Kṛṣṇa enables His devotees to enter the eternal spiritual world,
- *jyotiḥ* – the devotees who leave their bodies in a state of spiritual consciousness attain His association in the spiritual realm,
- *suruci* – by His mercy it is light in the daytime,
- *hutabhug vibhu* – He is like a splendid full moon that dissipates all the darkness in the devotees' hearts,
- *ravi* – by His mercy the sun moves in the north its orbit,
- *virocana* – by His mercy the sun moves in its annual orbit,
- *sūrya* – by His mercy the sun travels in the wind,
- *savitā* – by His order the sun-god Aditya directs the movement of the sun,

- *ravi locana* by His mercy, the sun and moon travel in their orbits.

अनन्तो हुतभुग्भोक्ता सुखदो नैकदोऽग्रजः ।
अनिर्विण्णः सदामार्षी लोकाधिष्ठानमद्भुतम् ॥१०८॥

108. *ananto hutabhug-bhoktā*
sukhado naikado 'grajah
anarvinnah sadāmārṣī
lokādhiṣṭhānam adbhutam

- *ananta* Lord Kṛṣṇa's mercy frees the devotees from the bondage of repeated birth and death and allows them to enter the spiritual world;
- *hutabhug-bhoktā* – He protects the devotees;
- *sukhada* He gladdens the devotees by freeing them from the subtle body of mind, intelligence and false ego, which is the cause of repeated birth and death, and granting them eternal spiritual forms to associate with Him in the spiritual world,
- *naikada* He showers His devotees with innumerable benedictions, and even gives Himself to His devotees,
- *agraja* all beauty and opulence emanate from Him and cannot be separated from Him at any time,
- *anarvinna sadāmārṣī* His devotees endeavor with great earnestness to attain His lotus feet, and they are never lazy in this regard,
- *lokādhiṣṭhānam* He gives shelter to the devotees who approach Him,
- *adbhutam* He fills His devotees with wonder by showing them His ever-fresh transcendental form, qualities and pastimes.

सनात्सनातनतमः कपिलः कपिरव्ययः ।
स्वस्तिदः स्वस्तिकृत्स्वस्तिस्वस्तिभुक्स्वस्तिदक्षिणः ॥१०९॥

109. *sanāt sanātanatamah*
kapilah kapir avyayah
svastidaḥ svastikṛt svasti
svastabhuk svastidakṣiṇah

- *sanāt* Lord Kṛṣṇa relishes the food, incense and other palatable items His devotees offer to Him,
- *sanātanatama* He eternally attracts the eternally liberated souls by eternally manifesting His eternally ever-fresh transcendental form;
- *kapila* all the devotees' desires become satisfied in Him,

- *kapḥ* He supplies the water and other paraphernalia the devotees use to worship Him, and He gives the transcendental happiness the devotees experience by serving Him,
- *avaya* He eternally remains in the assembly of devotees and never leaves them,
- *svastida* - He grants all auspiciousness to the devotees,
- *svastikṛt* He removes all auspiciousness from the atheists and nondevotees,
- *svasti* - He is the supreme auspiciousness,
- *svastibhuk* He protects the auspiciousness of the devotees who continually remember Him, and He enjoys the greatest auspiciousness as He enjoys pastimes in the spiritual world,
- *svastidakṣiṇa* He gives entrance into His spiritual realm and many other auspicious gifts to the devotees who perform the auspicious Vedic sacrifice of devotional service to Him.

अरौद. कुण्डली चक्री विक्रम्यूर्जितशसन ।

शब्दातिगः शब्दसहः शिशिरः शर्वरीकरः ॥११०॥

110. *araudrah kundali cakri*
vikramy ūrjita-śasanah
śabdātigah śabdasahah
śīśirah śarvarikarah

- *araudra* Lord Kṛṣṇa is full of transcendental bliss, therefore He never becomes angry, but is always gentle and kind,
- *kundali* He is decorated with shark-shaped earrings, a crown, necklaces and many other ornaments,
- *cakri* He is the general of a limitless army that can never be defeated,
- *vikramī* His measureless strength can destroy any number of the most powerful demons,
- *ūrjita-śasana* neither Brahmā, Śiva or any other demigod will transgress His orders
- *śabddtiga* neither the thousand-headed Lord Anantadeva, nor Sarasvatī-devī, the goddess of learning can fully describe His unlimited glories,
- *śabdasaha* He felt compassionate toward the Pāṇḍavas when He heard Draupadī's appeal for protection from Durvāsā's wrath,
- *śīśira* He protected the Pāṇḍavas from repeated calamity,
- *śarvarikara* - He mercifully protected the Pāṇḍavas by taking a little vegetable from Draupadī's pot in His hand

अक्रूरः पेशलो दक्षो दक्षिणः क्षमिणाम्बरः ।
विद्वत्तमो वीतभयः पुण्यश्रवणकीर्तनः ॥१११॥

111 *akrūraḥ pesalo dakṣo*
dakṣiṇaḥ kṣamināmbaraḥ
vidvattamo vītabhayaḥ
punya śravaṇa kīrtanaḥ

- *akrūra* Lord Kṛṣṇa did not use violence to stop Durvāsā from harming the Pāṇḍavas because He always favors the *brāhmaṇas*,
- *pesala* He expertly protected the Pāṇḍavas by stopping Durvāsā's and his disciples' hunger
- *dakṣa* He immediately appeared before Draupadī as soon as He heard her appeal for protection,
- *dakṣiṇa* He expertly thwarted all the attempts of Duryodhana to harm the Pāṇḍavas,
- *kṣamināmbara* He mercifully forgave Durvāsā from the offense he was about to commit to the Pāṇḍavas,
- *vidvattama* - He expertly protected His surrendered devotee Gajendra from an impending catastrophe;
- *vītabhaya* – He removed all of Gajendra's fears,
- *punya śravaṇa kīrtana* - Gajendra and many others became free from all sins simply by hearing and chanting His glories.

उत्तारणो दुष्कृतिहा पुण्यो दुःस्वप्ननाशनः ।
वीरहा रक्षणः सन्तो जीवनः पर्यवस्थितः ॥११२॥

112 *uttārano duṣkṛtihā*
punya duḥsvapna-nāśanaḥ
vīraha rakṣanaḥ santo
jīvanaḥ paravasthitaḥ

- *uttārana* Lord Kṛṣṇa rescued Gajendra by lifting him from the lake where he was trapped by the crocodile;
- *duṣkṛtiha* He killed the crocodile to protect His devotee;
- *punya* - He purifies everyone who hears the story of Gajendra's deliverance,
- *duḥsvapna nāśana* he rescues everyone who remembers the story of Gajendra from bad dreams,
- *vīraha* He killed the strong crocodile;

- *rakṣana* He delivered Gajendra from the prison of an elephant's body by touching him,
- *santa* in this way He granted auspiciousness to Gajendra:
- *jivana* He freed the Gandharva Hūhū from the crocodile body that had been imposed on him by Deva a Muṇi's curse,
- *paravasthita* after hearing Gajendra's prayers, He became very pleased and full of love for His devotee.

अन्तरूपोऽनन्तश्रीर्जितमन्युर्भयापहः

चतुरस्रो गभीरात्माविदिशो व्यादिशोऽदिशः ॥११३॥

113. *anantarūpo 'nantaśrī*
jitamanyur bhayāpahah
caturasro gabhīratmā
vidiśo vyādiśo dīśah

- *anantarūpa* when Brahmā stole Lord Kṛṣṇa's cowherd boy friends and calves, He expanded Himself into innumerable forms just like the stolen calves and boys,
- *anantaśrī* - thus He manifested His unlimited power and opulence,
- *jitamanyu* even though Brahmā created a disturbance by stealing Kṛṣṇa's devotees, Kṛṣṇa magnanimously did not become angry with him,
- *bhayāpaha* when Brahmā begged for forgiveness, Kṛṣṇa removed all his fears,
- *caturasra* when Kṛṣṇa expanded Himself into many forms to replace His stolen friends, He immediately accepted each of the older *gopis* as His mother,
- *gabhīratmā* - Kṛṣṇa's mind is so profound and inscrutable that even after Lord Brahmā offered prayers and apologies, he could not understand whether Kṛṣṇa had accepted his apology or not,
- *avidiśa* because Brahmā had interrupted Kṛṣṇa's pastimes with His friends, He became displeased with Brahmā and asked him to leave Gokula so the pastimes of Vṛndāvana could continue undisturbed,
- *vyādiśa* on many different occasions Kṛṣṇa delegated various responsibilities for the management of the universe to Brahmā and gave him specific instructions,
- *adiśa* because He is the Supreme Personality of Godhead and the ultimate controller of everything, He does not have to follow anyone's instructions.

अनादिर्भूर्बुवोलक्ष्मीः सुवीरो रुचिराङ्गदः ।

जनोऽजनजन्मादिर्भीमो भीमपराक्रमः ॥११४॥

114 *anādir bhūṛ bhuvo lakṣmih*
suviṛo ruciṛāṅgadah
janano jana-janmādir
bhīmo bhīma-parākramah

- *anādi* Lord Kṛṣṇa is independent, and He does not need to follow the instructions of Brahmā or anyone else;
- *bhūḥ* He was merciful to Brahmā and forgave his offenses;
- *bhuvo lakṣmi* He is the transcendental ornament of the land of Varjabhūmi.
- *suviṛa* He is a great hero, and fully competent to wrestle with Śrīdāmā and the other cowherd boys as their equal.
- *ruciṛāṅgada* He embraces His friends with His splendid transcendental arms,
- *janana* in the springtime He enjoys the rāsa dance near the base of Govardhana Hill in the company of Balarāma and the gopīs.
- *ajana-janmādi* He is free from the material defects of old age, disease, death and rebirth,
- *bhīma* He was ferocious and terrifying to Śankhaśūda, who committed an offense to the gopīs.
- *bhīma-parākrama* leaving Lord Balarāma to protect the gopīs, powerful Kṛṣṇa chased and caught Śankhaśūda, killed him and took the svamantaka jewel he wore in his crown.

आधारनिलयो धाता पुष्पहासः प्रजागरः ।

ऊर्ध्वगः सत्पथाचारः प्राणदः प्रणवः पणः ॥११५॥

115. *adhāranilayo dhātā*
puṣṭpahāsaḥ prajāgarah
ūrdhvagah satpathācārah
prānadaḥ prañavaḥ paṇah

- *ādharanilaya* Lord Kṛṣṇa is the shelter of the gopīs, who are beautiful, gentle, charming, expert in singing and dancing, witty and virtuous. He attracted them to the forest of Vṛndāvana to enjoy the rāsa dance on the full-moon night of the śarad season by playing His transcendental flute;
- *dhātā* as one with the gopīs in the forest of Vṛndāvana, Kṛṣṇa made them drink the nectar of His charming, clever words, His sweet, gentle smiles and His merciful sidelong glances.
- *puṣṭpahāsa* as He joked with the gopīs His smile was as charming as a flower;
- *prajāgara* He stayed awake for an entire night of Brahmā enjoying the pastimes of the rāsa dance;

- *ardhvaga* — during the *rāsa* dance with the beautiful and wonderfully qualified *gopīs*, Kṛṣṇa was so splendidly handsome He made Kāmadeva seem like a fool,
- *sarpathācāra* — the *gopīs* love Him with pure hearts, completely free from any material motive
- *prānada* — Kṛṣṇa, the life of all that lives, gave everything, even Himself, to try to reward the *gopīs*, who had given up everything for His sake;
- *prānava* — in this way He demonstrated that pure love for Him is the mostpraiseworthy and valuable quality that anyone can attain,
- *pana* — Kṛṣṇa, who knows the actual value of everything, gave the greatest value to the *gopīs*' pure love for Him.

प्रमाणं प्राणनिलयः प्राणभृत्प्राणजीवनः ।
तत्त्वं तत्त्वविदेकात्मा जन्ममृत्युजरातिगः ॥११६॥

116. *pramāṇam prāṇanilayah*
prāṇabhṛt prāṇajīvanah
tattvaṁ tattvavid ekātmā
janma-mṛtyu-jarāti-guh

- *pramāṇam* — by His regard for the *gopīs*, Lord Kṛṣṇa demonstrates that pure love for Him is the supreme goal of life;
- *prāṇanilaya* — plunged into the nectar of pure love for Kṛṣṇa, the *gopīs* appeared to merge into Him — just as when a bird enters its nest it appears to merge into it, even though the bird actually keeps its individuality;
- *prāṇabhṛt* — Kṛṣṇa maintained the lives of the *gopīs* by giving them the nectar of blissful personal exchanges with Him,
- *prāṇajīvana* — He is more dear than life to the *gopīs*,
- *tattva* — His dealings with the *gopīs* were not at all material, but on the highest spiritual platform.
- *tattvavit* — He eternally relishes these spiritual exchanges,
- *ekātmā* — He is the only Supreme Personality of Godhead,
- *janma-mṛtyu-jarāti-ga* — He is completely beyond the old age, disease, death, rebirth, hunger, thirst and the other defects of material existence

भूर्भुवःस्वस्तरुस्तारः स पिता प्रपितामहः ।
यज्ञो यज्ञपतिर्यज्वा यज्ञाङ्गो यज्ञवाहनः ॥११७॥

117 *bhūr bhuvaḥ svas-taruḥ tārāḥ*
sa pitā prapitāmahaḥ
yaṁbō yaṁbāpatir yaṁvā
yaṁbāṅgo yaṁbāvāhanaḥ

- *bhūr bhuvaḥ svas-taruḥ* Lord Kṛṣṇa is like a great tree that shades and protects the upper, middle and lower planetary systems and provides all necessities to all living entities, who are like birds that have taken shelter of that tree,
- *tārāḥ* that metaphorical tree of Kṛṣṇa is as splendidly beautiful as a pearl
- *sa* the fame of the metaphorical tree of Kṛṣṇa is spread everywhere,
- *pitā* He is the Father of the residents of the three planetary systems,
- *prapitāmaha* He is the maintainer of the residents of the three planetary systems,
- *yaṁbā* He provides the ingredients the devotees use in His devotional service;
- *yaṁbāpatir* He is the protector of the process of devotional service;
- *yaṁvā* He forbids the living entities to follow the bogus so-called spiritual paths concocted by the cheaters and speculators, and advises them to take up His pure devotional service to the exclusion of everything else;
- *yaṁbāṅga* He teaches the path of pure devotional service,
- *yaṁbāvāhana* – He accepts as His devotees those who have faith in the principles of *bhakti-yoga*.

यज्ञभृद्यज्ञकृ द्यज्ञी यज्ञभुग्यज्ञमाधनः ।
यज्ञान्तकृ द्यज्ञगुह्यमन्नमन्नाद एव च ॥११८॥

118. *yaṁbābhṛt yaṁbākr̥t yaṁbī*
yaṁbābhug yaṁbāsādhanaḥ
yaṁbāntakṛt yaṁbāguhyam
annam annāda eva ca

- *yaṁbābhṛt* Lord Kṛṣṇa purities any defects that may mar the devotees' service to Him, and He makes their service successful,
- *yaṁbākr̥t* He personally performs devotional service to teach its importance to the conditioned souls,
- *yaṁbī* He teaches how to engage in devotional service,
- *yaṁbābhuk* – He is the enjoyer of the fruits of devotional service,
- *yaṁbāsādhana* He benefits those who engage in devotional service by giving them transcendental knowledge;

- *yaññāntakṛt* He gives the transcendental result of engaging in devotional service,
- *yaññagūhvaṁ* He is the ultimate object of all Vedic sacrifices,
- *anna* He manifests Himself as the incense and other paraphernalia used in His worship,
- *annāda* He enjoys the articles offered to Him in devotional service,
- *eva ca* - indeed, especially

आत्मयोनिः स्वयंजातो वैखानः सामगायनः ।
देवकीनन्दनः स्रष्टा क्षितीशः पापनाशनः ॥११९॥

119 *ātma-yoniḥ svayaṁ-jāto*
vaikhānaḥ sāmagaṇaḥ
devakī-nandaḥ sṛṣṭā
kṣitīśaḥ pāpa-nāśanaḥ

- *ātma-yonī* Lord Kṛṣṇa enjoys the company of His devotees,
- *svayaṁ-jāta* He is never forced to appear in the material world but incarnates accompanied by His expansions and associates, only by His own sweet will,
- *vaikhāna* – He kills the demons;
- *sāmagaṇa* – the hymns of the Sāma-veda chant His glories.
- *devakī-nanda* – He appeared as the son of Devakī and then became the son of Yaśodā,
- *sṛṣṭā* He protected His mothers Devakī and Yaśodā from all dangers,
- *kṣitīśa* - He destroyed the demonic kings who were a great burden for the Earth,
- *pāpa-nāśana* He removes the sins of those fortunate souls who take to hearing and chanting His glories, and He also removes the sins of the demons fortunate enough to be killed by Him

शङ्खभृन् नन्दकी चक्री सार्ङ्गधन्वा गदाधरः ।
रथाङ्गपानिरक्षोभ्यः सर्वप्रहरणयुधः ।
ॐ नमो भगवते वासुदेवाय ॥१२०॥

120 *śaṅkabhṛt nandakī cakrī*
sāṅgadhannvā gadādharaḥ
rathāṅgapānir akṣobhyaḥ
sarva-praharāṇa-yudhaḥ
om namo bhagavate vāsudevāya

- *śaṅkabhṛt* Lord Kṛṣṇa holds the Pañcajanya conchshell,

- *nandakī* – He holds the Nandakī sword, which is a manifestation of transcendental knowledge,
- *cakrī* – He holds the *sudarśana-cakra*, a manifestation of the time potency,
- *sārṅgadhara* – He holds the Śārṅga bow,
- *gadādhara* – He holds the Kaumodakī club,
- *rathāṅgapānī* – He took up the chariot wheel as His weapon to protect Bhīṣma's promise,
- *akṣobhya* – He remains undisturbed, even if rendered weaponless in a fight,
- *sarva praharāṇamudha* – He is the Supreme Personality of Godhead, the Supersoul in the hearts of all living entities, and all weapons derive their effectiveness from Him,
- *om namo bhagavate vāsudevāya* – let me invoke auspiciousness by offering my respectful obeisances unto the Supreme Personality of Godhead, full with all divine opulence, Śrī Kṛṣṇa, the son of King Vasudeva.

Phala Śruti – The Results of Chanting Śrī Viṣṇusahasranama

इतीदं कीर्तनीयस्य केशवस्य महात्मनः ।
नाम्नां सहस्रं दिव्यानामशेषेण प्रकीर्तितम् ॥१२१॥

121. *itīdaṁ kīrtanīyasya*
keśavaśya mahātmnāḥ
nāmnāṁ sahasraṁ divyānāṁ
aśeṣeṇa prakīrṭitam

[Bhīṣma continued,] “I have completed chanting the thousand transcendental Holy Names of the glorious Supreme Personality of Godhead, Viṣṇu, who is known as Keśava, the killer of the Keśi demon.

य इदं श्र्यान् नित्यः यश्चापि परिकीर्तयेत् ।
नाशुभं प्राप्नुयात्किञ्चित्सोऽमुत्रेह च मानवः ॥१२२॥

122. *ya idaṁ śrīyaṁ nityaḥ*
yaś cāpi parakīrtayet
nāśubhaṁ prāpnuyāt kiñcit
so matreha ca mānavaḥ

Anyone who hears and chants these thousand Holy Names of Lord Viṣṇu will not suffer in an auspicious condition of life, either in this life or in the next.

वेदान्तगो ब्राह्मणः स्यात्क्षत्रियो विजयी भवेत् ।
वैश्यो धनसमृद्धः स्याच्छूद्रः सुखमवाप्नुयात् ॥१२३॥

123. *vedāntago brāhmaṇaḥ syāt*
kṣatriyo vijayī bhavet
vaiśyo dhana-samrddhaḥ syāt
chādraḥ sukhaṁ avāpnuyāt

By chanting these thousand Holy Names of Lord Viṣṇu a *brāhmaṇa* will become learned in a Vedic scriptures, a *kṣatriya* will become victorious over all his enemies, a *vaiśya* will become wealthy, and a *śūdra* will become happy.

धर्मार्थी प्राप्नुयाद्धर्ममर्थार्थी चार्थमवाप्नुयात् ।
कामानवाप्नुयात्कामी प्रजार्थी प्राप्नुयात्प्रजाः ॥१२४॥

124. dharmārth. prāpnuyād dharmam
 arthārthi cārtham avāpnuyāt
 kāmān avāpnuyāt kāmī
 prajāyati prāpnuyāt prajāḥ

By chanting these thousand Holy Names of Lord Viṣṇu, one who desires religious merit will attain great pious credit, one who desires wealth will become wealthy, one who desires opulent arrangements for sense gratification will attain them, and one who desires to father a great dynasty will also attain his aim.

भक्तिमान् यः सदोत्थाय शुचिस्तद्रतमानसः ।
 सहस्रं वासुदेवस्य नाम्नामेतत्प्रकीर्तयेत् ॥१२५॥

125. bhaktimān yaḥ sadorthaya
 śuciś tad-gata-mānasah
 sahasraṁ vāsudevasya
 nāmnām etat prakīrtayet

A person who is a faithful follower of a bona fide Vaiṣṇava spiritual master should rise early in the morning every day, purify himself by taking bath, fix his mind on the Supreme Personality of Godhead Kṛṣṇa, the son of Vasudeva [by applying tilaka with viṣṇu-mantra, performing nṛṁśā-acumana etc.], and chant this series of His one thousand Holy Names with great care and attention.

यशः प्राप्नोति विपुलं ज्ञातिप्राधान्यमेव च ।
 अचलां श्रियमाप्नोति श्रेयः प्राप्नोत्यनुत्तमम् ॥१२६॥

126. yaśaḥ prāpnoti vipulam
 jñāti-prādhānyam eva ca
 acalāṁ śrīyam āpnoti
 śreyasḥ prāpnoty anuttamam

One who chants the thousand Holy Names of Lord Viṣṇu very nicely will attain unlimited fame and become the most prominent of all his kinsmen. He will attain everlasting opulence, and he will also attain the supreme auspiciousness.

न भयं क्वचिदाप्नोति वीर्यं तेजश्च विन्दति ।
 भवत्यरोगी द्युतिमान् बलरूपगुणान्वितः ॥१२७॥

127 *na bhayaṁ kvaciḍ āpnoti
vīryaṁ tejaś ca vindati
bhavaty arogi dvitīmān
bala-rupa-guṇḍinvitah*

He will become courageous and free from fear, and he will become a leader, controlling others. He will become healthy, handsome and majestic in appearance, physically strong, and full of all good qualities.

रोगार्तो मुच्यते रोगाद्वन्धो मुच्यते बन्धनात् ।
भयान् मुच्यते भीतस्तु मुच्येतापन्न आपदः ॥१२८॥

128. *rogārto mucyate rogād
bandho mucyate bandhanāt
bhayaṁ mucyate bhītas tu
mucyetaḥpanna āpadah*

One who is sick will become free from his disease, and one who is in prison or some other bondage will become free. One who is frightened because of a wicked enemy will become free from his fear, and one who is suffering from a calamity will become free from calamity.

दुर्गान्यतितरत्याशु पुरुषः पुरुषोत्तमम् ।
स्तुवन् नामसहस्रेण नित्यं भक्तिसमान्वितः ॥१२९॥

129 *durgāny atitaraty āśu
puruṣaḥ puruṣottamam
stuvan nāma sahasreṇa
nityaṁ bhakti-samānvitah*

Anyone who regularly glorifies the Supreme Personality of Godhead, Lord Viṣṇu, with devotion by chanting these one thousand Holy Names, will quickly become free from the effects of many horrible sins.

वासुदेवाश्रयो मर्त्यो वासुदेवपरायणः ।
सर्वपापविशुद्धात्मा याति ब्रह्म सनातनम् ॥१३०॥

130. *vāsudevaśrayo martyo
vāsudeva parāyanah
sarva-pāpa viśuddhātmā
yāti brahma sanātanam*

He takes shelter of Lord Vāsudeva and becomes very attached to Him. He becomes purified of all sins, and he attains the association of Lord Kṛṣṇa, the Supreme Personality of Godhead.

न वासुदेवभक्तानामशुभं विद्यते क्वचित् ।
जन्ममृत्युजराव्याधिभयं नैवोपजायते ॥१३१॥

131. na vāsudeva-bhaktānām
aśubham vidyate kvacit
janma-mṛtyu-jarā-vyādhi
bhayaṁ naivopajāyate

No actually inauspicious condition is ever imposed on the devotees of Lord Vāsudeva, and therefore they do not fear having to take birth in this world again to suffer the miserable conditions of old age, disease and death.

इमं स्तवमधीयानः श्रद्धाभक्तिसमान्वितः ।
युज्येतात्मासुखक्षान्तिश्रीधृतिस्मृतिकीर्तिभिः ॥१३२॥

132. imam stavam adhyānaḥ
śraddhā-bhakti-samānvitaḥ
yujyetaṁsukha-kṣānti
śrī-dhṛti-smṛti-kīrtibhiḥ

One who carefully studies these prayers with great faith and devotion to Lord Kṛṣṇa becomes full of the happiness attained by spiritual realization. He becomes tolerant of the temporary happiness and distress of material existence. He attains the opulence of renunciation, patient control of the senses, and constant meditation on Kṛṣṇa. Because of all this opulence he attains great fame.

न क्रोधं न च मात्सर्यं न लोभो नाशुभा मतिः ।
भवन्ति कृतपुण्याणां भक्तानां पुरुषोत्तमे ॥१३३॥

133. na krodham na ca mātsaryam
na lobho nāśubhā matiḥ
bhavanti kṛtā-puṇyāṇām
bhaktānām puruṣottame

The devotees of the Supreme Personality of Godhead Lord Kṛṣṇa who perform the devotional service of chanting these one thousand Holy Names of the Lord become free from anger, envy, greed, and all wicked thoughts.

द्यौः सचन्द्रार्कनक्षत्राः खं दिशो भूर्महोदधिः ।
वासुदेवस्य वीर्येण विधृतानि मनात्मनः ॥१३४॥

134. *dyauiḥ sa-candrārka-nakṣatrāḥ*
khaṁ diśo bhūr mahodadhīḥ
vāsudevasya vīryeṇa
vidhṛtāni māṇṁsmanāḥ

The entire expanse of outer space, the sun, moon, stars, planets, ether, directions, the Earth, air and great oceans are all maintained by the power of the Supreme Personality of Godhead, Lord Vāsudeva.

ससुरासुरगन्धर्व सयक्षोरगराक्षसम् ।
जगद्वशे वर्ततेदं कृष्णस्य सचराचरम् ॥१३५॥

135. *sa-surāsurā-gandharvaṁ*
sa-yakṣoraga-rākṣasam
jagad vāśe vartate daṁ
kṛṣṇasya sa-carācaram

The demigods, demons, Gandharvas, Yakṣas, Uragas, Rākṣasas and all moving and nonmoving living entities within the universe are under Lord Kṛṣṇa's control.

इन्द्रियाणि मनो बुद्धिः सत्त्वं तेजो बलं धृतिः ।
वासुदेवात्मकान्याहुः क्षेत्रं क्षेत्रज्ञ एव च ॥१३६॥

136. *indriyāṇi mano buddhiḥ*
satvām tejo balaṁ dhṛtiḥ
vāsudevātmakāny āhuḥ
kṣetram kṣetrajña eva ca

The wise say that the senses, mind, intelligence, life energy, influence, strength, patience and material bodies of the conditioned souls, which constitute their field of activities, and the living souls themselves are all the property of Lord Vāsudeva.

सर्वागमानामाचारः प्रथमं परिकल्पते ।
आचारप्रभवो धर्मो धर्मस्य प्रभुरच्युतः ॥१३७॥

137. *sarvāgamānām ācārah*
prathamam parikalpate
ācāra-prabhavo dharmo
dharmaḥ prabhur acyutaḥ

The infallible Supreme Personality of Godhead is the original author of all codes of religion and religious duties found in all sacred literature. He is the protector of all religious activities.

ऋशयः पितरो देवा महाभूतानि धातवः ।
जङ्गमाज्जन्गमं भेदं जगन् नारायणोद्भवम् ॥१३८॥

138. ṛṣayah pitaro devā
mahābhūtāni dhātavaḥ
jaṅgamājaṅgamam bhedaṁ
jagan nārāyaṇodbhavam

The sages, Pitras, demigods, material elements and minerals, and all moving and nonmoving living entities within the universe are created by Lord Nārāyaṇa.

योगो ज्ञानं तथा सांख्यं विद्या शिल्पादि कर्म च ।
वेदाः शास्त्राणि विज्ञानमेतत्सर्वं जनार्दनात् ॥१३९॥

139. yogo jñānam tathā sāṅkhyam
vidyā śilpādī karma ca
vedāḥ śāstrāṇi vijñānam
etaḥ sarvaṁ janārdanaḥ

The aṣṭāṅga-yoga system, sāṅkya philosophy, which distinguishes spirit from matter, the fourteen kinds of knowledge, arts, crafts, architecture and similar arts, the four Vedas, supplementary Vedic literature such as Mīmāṃsā-sūtra and Yoga-sūtra, transcendental knowledge and the application of that knowledge in everyday life, have all emanated from Lord Janārdana.

एको विष्णुर्महद्भूतं पृथग्भूतान्यनेकशः ।
त्रीह्लोकान् व्याप्य भूतात्मा भुङ्क्ते विश्वभुगव्ययः ॥१४०॥

140. eko viṣṇur mahad bhūtaṁ
pṛthag bhūtāny anekāśaḥ
triḥ lokān vyāpya bhūtātmā
bhunkte viśva-bhug avyayaḥ

Lord Viṣṇu is the original cause of all causes. He is the chief living entity, eternally an individual different from all other living entities. He is present everywhere in all three planetary systems, and He is beginningless and perfect. He accepts offerings made with love and devotion, and He is the protector of the universe. He is unchanging and eternally the same.

इमं स्तवं भगवतो विष्णोर्व्यासेन कीर्तितम् ।
पठेद्य इच्छेत्पुरुषाः श्रेयः प्राप्तुं सुखानि च ॥१४१॥

141. *imam stavam bhagavato
viṣṇor vyāseṇa kīrtitam
paṭhed ya iccet puruṣāḥ
śreyah prāptuṁ sukhāni ca*

One who desires to attain actual happiness and auspiciousness should regularly hear and chant this prayer glorifying the Supreme Personality of Godhead, composed by the sage Vyāsa.

विश्वेश्वरमजं देवं जगतः प्रभवाप्ययम् ।
भजन्ति ये पुष्कराक्षं न ते यान्ति पराभवम् ।
ॐ नमो भगवते वासुदेवाय ॥१४२॥

142. *viśveṣvaram ajam devam
jagataḥ prabhavāpyayam
bhajanti ye puṣkarākṣam
na te yānti parābhavam
om namo bhagavate vāsudevāya*

Those who worship the lotus-eyed Supreme Personality of Godhead, the unborn creator, controller and annihilator of the material universe, do not suffer defeat by the cycle of repeated birth and death. They become liberated from material existence and return home, back to Godhead.

Om namo bhagavate vāsudevāya – let me invoke auspiciousness by offering my respectful obeisances unto the Supreme Personality of Godhead, full with all divine opulence, Śrī Kṛṣṇa, the son of King Vasudeva.”